

MISCELLANEOUS
OBSERVATIONS
RELATING TO
EDUCATION.

MISCELLANEOUS

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ORSE

RELATING TO

EDUCATION

Edw Broomhead
ap. 27. 1779.
MISCELLANEOUS *P. 6. v.*

OBSERVATIONS
RELATING TO
EDUCATION.

More especially, as it respects the
CONDUCT of the MIND.

TO WHICH IS ADDED,

An Essay on a Course of Liberal Education
for Civil and Active Life.

K^{B Y}
JOSEPH PRIESTLEY, LL.D. F.R.S.

Quo virtus, quo ferat error.

HORACE.

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MDCCCLXXVIII.



T H E

DEDICATION.

T O

SAMUEL VAUGHAN, Esq.

DEAR SIR,

I THINK myself peculiarly happy that, among those persons of whose friendship to me I am desirous of leaving some memorial, *you* are one to whom I can, with universally acknowledged propriety, dedicate this Treatise. A liberal and virtuous education, which it has been

the business of a great part of my life to study, and to conduct, it has been your great object to provide for your numerous family, much more than to make provision for their decent support, and respectable appearance in other respects; and a kind Providence has not been wanting to give a very signal degree of success to your laudable, and well-judged endeavours for that purpose.

THE opportunities that I ever had of seconding your views have been inconsiderable; but the claim of merit in any tutor is very small, when that of the parent is so great as yours has been. The mere ardent wish of the parent, seconded by a generous and exemplary conduct in his own sphere

sphere of life, does alone do half the business; because it supplies a constant and powerful *motive* to excel, infusing a right spirit, and forming the heart; without which scientific pursuits are seldom applied to with sufficient ardour, and, after all, are insignificant, if not mischievous in society.

It is your generous wish, Sir, that what you, with great labour and expence, have sown, in the education of your children, should be reaped by the public; justly sensible that to live for others, is, without intending it, to live in the best manner for ourselves; though the public, having been frequently made subservient to views of private interest, is often very

flow in distinguishing and acknowledging the services of its best friends; and therefore patience, and fortitude in bearing calumny, and ingratitude in every form, is the most essential ingredient in the character of a true patriot.

HERE then it is that the principles of christianity come most seasonably, and effectually, in aid of those of patriotism. The mere *man of this world* can not easily think that to be a sufficient recompence which he shall never live to enjoy, and what will be a tribute paid to his *memory* only. His views, therefore, will generally be narrow and confined, compared with those of the *christian*, whose views habitually extend to the remotest

THE DEDICATION.

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test periods, whose religion inculcates even love to enemies, meekness under reproach, and a patient suffering of all kinds of injuries. He sees, moreover, that it is the usual plan of Providence, that the most substantial and lasting good, that of which men have, at length, the deepest sense, and the most perfect enjoyment, should be the result of evil; and he believes that, though all virtue, public and private, is attended with a sufficient reward in this life, it arises chiefly from the consciousness of having done our duty; but that the only day of proper and ample *recompence*, is *the resurrection of the just*.

WISHING you and Mrs. VAUGHAN
the long continuance, and perfect en-
joyment

x THE DEDICATION.

joyment, of the unremitted attention which both of you have given to all the duties of your station, especially respecting the judicious care of your large and promising family, I am,

Dear Sir,

Your most obliged

humble servant,

CALNE,
Jan. 1778.

J. PRIESTLEY.

26 FEB 66

THE

P R E F A C E.

THE observations contained in this work were written at different times, as particular occasions suggested, and not with any design of composing a regular treatise on the subject. They are either such as I imagined not to have been sufficiently attended to by preceding writers, or to be calculated to apprize parents of the danger of several modern, and, I fear, prevailing notions, the absurdity of which is, I am confident, demonstrable both from a just theory of the human mind, and from universal experience. I shall not, in this preface, enter into particulars. My reasons against what I disapprove, and in favour of a different practice, will speak for themselves in their proper places. I write
from

from the full conviction of my own mind, both with respect to the *truth*, and the *importance* of my observations.

MUCH has been written about education of late years: But several of the writers appear to me never to have had much, if any thing, to do in the *conduct* of it, and to have given but little attention to the real influence of it in life. It is my fault if I have not formed a better judgment; having had the best opportunities for making observations, in consequence of having been engaged, at different times, in conducting almost every part of education, both in a public and private way.

I ALSO think it a capital advantage, that my reflections on this subject have been aided by a view to Dr. *Hartley's Theory of the Human Mind*, which refers all the phenomena of it to the influence of *association of ideas*, a principle of immensely extensive application, both theoretical and practical. This theory will,

will, I am confident, be found to be a most excellent guide in the conduct of the human mind, both with respect to education, and every thing else on which our improvement and happiness depend. Also, at the same time that the maxims suggested by it are, in the highest degree, important, the reasons on which they are founded are exceedingly obvious, so as readily to approve themselves to any person who shall seriously and coolly attend to them. It is necessary, however, that he who gives a judgment on this subject be a person of some age and experience. Otherwise, with the best understanding in the world, he will want proper *data* on which to form a judgment, and will only be more apt to be carried away by a specious and fallacious hypothesis.

BEFORE a decisive judgment is formed of the maxims I have contended for in this treatise, it should more especially be considered, as a fundamental preliminary, that the chief and proper object of education is not to form
a shining

a *shining* and *popular* character, but an *useful* one, this being also the only foundation of real happiness; and that there are circumstances in which it may be necessary that a truly great and valuable man be the most unpopular of all men.

SHINING accomplishments are only of secondary consideration, being valuable only in proportion as they come in aid of qualifications that render a man happy in himself, and useful to others. To *please* is, indeed, generally useful, in order to *profit* men; but this, like most other general maxims, admits of many exceptions, such as we see in the history of many truly wise statesmen, but more especially those eminently wise and good men, to whose labours and risks we are indebted for instruction in the important articles of morality and religion, both heathens and christians.

THE great end of *education*, if it correspond to the great end of *life*, is by no means advancement.

vancement in the world, but to inculcate such principles, and lead to such habits, as will enable men to pass with integrity, and real honour through life, and to be inflexibly just, benevolent, and good, notwithstanding all the temptations to the contrary from the example of the age we live in. To *comply with the world*, and in consequence to be the idol of it, is an easy thing in comparison with this; but then the advantage derived from nobly withstanding the prevailing vices and errors of the age are infinitely more solid and lasting. This conduct makes a man satisfied with himself, it generally ensures the gratitude of a more enlightened posterity, and, above all, the favour of God, and a happy immortality.

A MAN who lives to any purpose, must have *one object*, and have a *consistent character*. When a man's attention is distracted with a multiplicity of views he never succeeds in any, or never enjoys the success he may occasionally meet with. But with consistency

sistency of character, and uniformity of conduct, success is almost infallible. Any man, for instance, may be *rich*, if he will be content to have no other object; but he cannot always get money, and enjoy pleasure; he cannot always be wealthy, and respected; and least of all can he always be rich, and honest. Also, any man of a common capacity may make himself master of any one branch of knowledge: he may be an acute grammarian, or critic, a good natural philosopher, an able chymist, a skilful naturalist, a learned lawyer, or a profound metaphysician; or a man of very distinguished abilities, and great leisure, may, at different times attend to a variety of things, and make some figure in each of them: But, in general, one literary pursuit must be sacrificed to another. So also in the *arts*, a first-rate musician cannot be, at the same time, the first statuary, the first painter, or the first player; though there are few who may not be with the foremost in some or other of the arts, if their attachment to it be such, that they shall give almost their whole time and attention to it.

IN

IN like manner, if a man's great object be the *pursuit of truth*, and the *practice of virtue*, he may depend upon success, and will ensure the proper reward of such a conduct; provided he have no other object to divert him from his pursuit, and obstruct him in it. But he must not be disappointed, or chagrined, if, together with virtue and knowledge, and in his endeavours to promote them, he do not get *rich*, or become *popular*.

LET us, therefore, be satisfied if we can make our children good men, and truly valuable members of society, whether the reception they meet with in the world be favourable or unfavourable. If, however, their friends be few, they will be the more *cordial*, and contribute more to the real enjoyment of life. Indeed, their happiness in all respects will be more in *reality*, than in *appearance*; as that of the world is more in appearance, than in reality; and this exclusive of all respect to any thing in *futurity*, in comparison

of which, however, every thing else is little and insignificant.

I SHALL be happy if the following observations contribute, in any measure, to give parents these just views with respect to the education of their children, or their own conduct in life. They are certainly fundamental, though too apt to be overlooked in both. This must be my apology for suffering myself to be drawn in, insensibly, to say so much in this strain, after what I have advanced to the same general purpose in the work itself.

THOSE of my friends who wish to see the *Observations on Human Nature, and the Conduct of the Mind*, promised in the preface to my Examination of the writings of Scotch Defenders of the Doctrine of *instinctive Principles of Truth*, may form some idea of what they may expect of a *practical nature* in them, from what they will think of most value in this

this treatise; and especially section XII. which was originally written as part of that work, but what it was thought might be more useful in this. I shall continue to collect materials for this work, but the publication will probably be several years hence. Some of the hints I laid before Dr. Hartley himself, more than twenty years ago, and he was pleased to approve of them, and promise me his assistance whenever I should think proper to lay them before the public.

THE *Essay on a Course of liberal Education for Civil and Active Life*, which is here reprinted, was first published in the year 1760, together with my *Remarks on Dr. Brown's proposed Code of Education*. It was written to recommend and explain *three courses of lectures*, which I introduced into the academy at Warrington. It appeared to me that, not only there, but in other places of academical

b 2 education.

education, the plan of instruction was too scholastic, consisting of those studies which were originally thought requisite to form the *divine*, and *philosopher* only, and had no direct view to *civil and active life*; and yet the greater part of our pupils were not intended for any of the learned professions.

To remedy this defect, I composed, and introduced the lectures, of which a distinct *syllabus* will be found at the end of the *Essay*; and though the lectures are no longer read, I thought it might be useful to re-print the syllabusses, as well as the *Essay* itself; that other tutors may have the better idea of my plan, and follow it as far as they shall see proper.

THE first of the three courses, *viz.* on *history and general policy*, I have been frequently importuned to publish, and I still intend to do it some time or other; but not till I have leisure to make it more worthy of being presented to the public.

THE

THE *Considerations for the Use of Young Men* was printed in a small and cheap form, for the convenience of a more easy and general circulation. It relates to a subject of such particular importance to *youth*, that I thought it could not be improper to insert it in this work.

THE FREE A.D.

It was printed in a small and cheap form
for the convenience of a more easy and ge-
neral circulation. It relates to a subject of
such particular importance to you, that I
thought it could not be too much
it in this work.

26 FEB 66

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ERRATA.

Preface, page xiii, line 6, for *suggeffed*, read *suggested*.

Page 6, line 18, for *circumstance*, read *circumstances*.

20, 5, for *manner*, read *a manner*.

42, 4, for *of it*, read *of Latin*.

118, 10, for *a little*, read *little*.

137, 17, for *their*, read *these*.

163, 8, for *nerully*, read *generally*.

193, 21, for *and*, read *and who*.

280, 13, for *of*, read *of the history of*.

OBSERVATIONS

EDUCATION.

SECTION I.

Of NATURAL and ARTIFICIAL Education.

IT is a happy result of the constitution of our natures, that, in time, we adapt ourselves to any situation in which we are placed. The circumstances in which we are, and the influences to which we are exposed, necessarily exercise that patience and fortitude, that ingenuity and address, which are of use to us; and by the exercise which is given to those dispositions and qualifications, they become cultivated and improved to such a degree as

our occasions require. In other words, there is a sufficient provision in nature for the education of mankind, provided that sufficient time be allowed for the purpose. But life is so short, and the occasions of great exertion (on which the happiness of individuals, and of societies, eminently depend) are so few, that it is advisable not to depend upon experience only; because the knowledge we acquire by that means may come too late. We, therefore, endeavour to anticipate the course of nature, by giving employment to those mental powers which we wish to have cultivated sooner than the real business of life would do it, in accustoming young persons to think and act in a manner similar to their destined course of thinking and acting when they shall enter the world at large. It is like learning to fence before a man comes to fight in good earnest.

MOREOVER, by *art* we not only anticipate the course of *nature*, but may communicate knowledge

knowledge in an easier, because a more *regular* method than nature employs. Her lessons are generally given at random, as the occasions from which they arise happen to occur; whereas a person who is himself perfectly master of any branch of knowledge, may contrive, by an easy gradation, in instructing others, to make one lesson facilitate the learning of another; so that the whole art or science shall be attained with more ease, and in much less time, than it could otherwise have been done.

INDEED, without these advantages, no man, in this advanced age of the world, could possibly attain to what would be called even a mediocrity in improvements, and must fall prodigiously short of the eminence to which great numbers now attain. But by means of art we are not only enabled to go far beyond that low mediocrity in every thing, to which nature alone would train mankind, but the whole human species is put into a progressive state, one generation

advancing upon another, in a manner that no bounds can be set to the progress. And this progress is not *equable*, but *accelerated*, every new improvement opening the way to many others; so that as men a few centuries ago could have no idea of what their posterity are at this day, we are probably much less able to form an idea of what our posterity will attain to as many centuries hence.

EVERY addition that is made to the common stock of art or science is the effect of slow trial and experiment, but what a man attains to by the study and labour of his whole life he may communicate to another in a few days or hours. Nay, the more real knowledge men acquire, in a shorter time may an useful and comprehensive view of it be communicated; so as to enable another person to make farther discoveries. Because, the greater progress we make in the analysis of nature, the nearer we come to first and simple *principles*, and in fewer general propositions may the whole be comprised.

BUT

BUT though the teaching of nature is *slower* than the teaching of art, it is more *effectual*, because the actual experience of a thing is more sensibly *felt*, and consequently makes a deeper impression than the mere *idea* of it. Thus one real wound, received in fighting, will make a man much more *attentive*, and *alert*, to avoid the like danger for the future, than having the same part touched many times with a foil. And when art has done its utmost, it must be left to nature and experience to confirm and perfect us in the lesson. By hearing a point debated in earnest, as in parliament, and by observing the whole progress of any proposal till it pass into a law, a person will attend more closely to it, and therefore be in the way of gaining a more perfect knowledge of every thing relating to it, especially if he himself be a party concerned, than he could do by hearing the merits of it discussed in college exercises.

As the most effectual discipline of the mind is that of *experience*, it should, by all means,

be called in to the aid of precept and admonition, whenever it can be applied with advantage, that is, in all cases in which there is sufficient time for the effect. Children have no idea of fear, or apprehension of evil, but in consequence of receiving hurts. In this case their own feelings make them attend to the *cause* of what they suffer, and put them upon their guard against receiving the like harm for the future; and without this no admonition will ever teach them prudence or caution. Afterwards, indeed, having experienced the benefit of listening to the advice of their friends, but never before, they begin to take it for granted, that there is some good reason for their admonitions, and are often governed by them implicitly; but still, if the circumstance of a case be altogether, or in a great measure, new, or not very similar to other cases, in which they have found the benefit of advice, it will seldom be sufficient for the prevention of evil.

UPON these principles it will appear to be a foolish tenderness, to guard children and
young

young persons from receiving small hurts, by falls, &c. for they will learn more useful caution from one single hurt, than from all the admonitions in the world. It is necessary, however, to have recourse to admonition, or even absolute restraint, where life or limbs are in danger; because, if the mischief should happen, it will be too late for them to profit by it, as an example for their instruction in future.

THE same rule may, with equal justice, be applied to the conduct of the mind. That degree of vanity, &c. which can occasion no very lasting or irremediable evils, had better be left to correct itself, by the actual experience of ridicule, and other inconveniences which naturally attend it, than by such an exceedingly strict attention, as should entirely prevent the excesses of such natural passions. For in consequence of having felt nothing of the pungency of shame or disgrace in early life, and in small things, they will be more in danger of incurring it in greater, and so

late in life, as that the effects of it shall be irremediable.

OTHER extravagances of youth, which are not of an immoral nature, had better, in many cases, be connived at, till they, in like manner, correct themselves, than by an officious and unseasonable interposition, be so far prevented, as that young persons shall be in more danger of running into similar extravagances, when it will be too late to repair the injury which they may receive from them. Nature has wisely provided, that we should not stand in so much need of artificial education, as is sometimes imagined; and true wisdom will not take too much out of the hand of nature.

SECTION II.

*Of the OBJECTS of Education, and their
relative IMPORTANCE.*

THE general object of education is evidently to qualify men to appear to advantage in future life, which can only be done by communicating to them such *knowledge*, and leading them to form such *habits*, as will be most useful to them hereafter: and in this *the whole of their future being*, to which their education can be supposed to bear any relation, is to be considered.

If I knew that my child would die when he had attained to the age of five or six years, and that his existence would then terminate, I should certainly make no provision respecting him for any thing beyond that term, but endeavour to make him as happy as I could during the short period in which he could
 enjoy

enjoy any thing. I would, for the same reason, provide for him only such gratifications as his infant nature was capable of.

AGAIN, if I knew that he would attain to the age of manhood, but that then his existence would not be prolonged any farther, I should endeavour, as well as I could, to qualify him for acting such a part as would be useful to himself and others in that period, but should never think of extending my plan so far as to enable him to pass a comfortable *old age*, a term of life to which I knew he never would arrive.

FOR the same plain reason, a man who believes that the whole period of his own existence, and that of his offspring, is confined to the present life, would act very absurdly if he should train up his children with a view to a future life, except so far as he should think that such a farther, though a chimerical object, might be subservient to his proper conduct in the present life.

THESE

THESE are obvious considerations, which ought to have their weight with all rational beings; and according to them, the mere *man of the world* must allow, that a *christian*, who, as such, believes that himself and his offspring are destined to exist in a future life, and that the principles and habits that we form here have a decisive influence on our happiness hereafter, would act irrationally, if he did not use his utmost endeavours to give his children such principles and habits, as would secure to them an interest in a future world. Such a regard to the principles of truth, of right, and of virtue, as would lead a man to be a martyr to them, would be absurd in an unbeliever; because he would sacrifice his *all* for no real advantage; but it would be most *wise*, and therefore *right*, in a christian, who believes that such a glorious sacrifice, and the disposition of mind that leads to it, would secure him an everlasting recompence in a future state. Moreover, since a christian regards this life, principally, as it is subservient to another, which is of infinitely

nately more value, he must consider the duties of religion as the *first* thing to be attended to by him, and must be taught to disregard all authority that would enjoin upon him a conduct which would be detrimental to his greatest and ultimate interest; because he will gain more by his steadiness in his regard to a higher authority, than he can lose by opposing an inferior power.

THE first thing, therefore, that a christian will naturally inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him; the idea of his living under the constant inspection and government of an invisible Being, who will raise him from the dead to an immortal life, and who will reward and punish him hereafter according to his character and actions here.

ON these plain principles I hesitate not to assert, as a christian, that *religion* is the first
rational

rational object of education. Whatever be the fate of my children in this transitory world, about which I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life. I can well enough bear their reproaches for not enabling them to attain to worldly honours and distinctions; but to have been in any measure accessory, by my neglect, to their *final perdition*, would be the occasion of such reproach and blame, as would be absolutely insupportable.

If we would form an estimate of other objects of pursuit according to their importance, it will be evident, that those which are necessary for *subsistence* are of the first consequence, because life must be sustained in order to *any* course of conduct. Those persons, therefore, who have no other means of subsistence, must be instructed in such *arts*, as will enable them to support themselves to the most advantage. General rules respecting such plans of life will be given hereafter.

SUPPOSING

SUPPOSING a man's circumstances to be such, as that he has no occasion to attend to this consideration with respect to his children; being able to provide for their subsistence, and reputable appearance in the world, independent of their own industry, the only thing to be attended to is to train them up to such pursuits as will qualify them to be most *happy in themselves*, and most *useful to others*; though, considering the instability of all human affairs, it should seem prudent, in most cases, that every person be taught some art, by which he may be able to maintain himself in case of a reverse of fortune.

Now the first thing to be attended to by every person of large landed property, and who, as is usual, lives upon part of his own estate, is the cultivation of it in the most perfect and ornamental manner. This, without being more laborious than shall be perfectly agreeable to a man's self, will supply him with a constant motive for *exercise* and *employment*, without which it is not in the constitution

constitution of our natures that any person should enjoy good health or spirits; and without this life is so far from being of any value, that it is a burden.

THE high and beautiful culture of the earth is also a very good object for the exercise of a man's judgment and taste, and a natural subject of laudable pride, the effects of it being conspicuous in the neighbourhood, to all visitors, and even to travellers, who easily know when they are near the residence of a man of fortune, taste, and spirit.

THIS employment is adapted to every person of fortune without distinction, requiring no extraordinary genius or ability. Of *scientific pursuits*, I have no scruple to say, that the most liberal, the most honourable, the happiest, and what will probably be the most successful employment for a person of fortune, is the *study of nature*, including the two branches of it *natural history*, and *natural philosophy*; and, therefore, that to this great object

object a principal attention should be given in the education of every person who can support himself without any profession, and who has the necessary means of applying to these pursuits. And this is far from being inconsistent with any other study or pursuit that may be thought proper for his rank and station in life. A very few plain considerations will be decisive in favour of this conclusion.

THE proper study of any class of beings is, certainly, those *objects*, and those *laws*, by which themselves are most affected, and on their acquaintance with which their well-being principally depends. Now all the *arts* of human life, from the exercise of which is derived every thing that tends to the security and happiness of mankind, depend upon a knowledge of those *powers of nature* with which we are conversant; and the only possible way of increasing the conveniencies of human life, of guarding against the inconveniencies to which we are subject, and of enlarging

enlarging the powers of man, is a farther acquaintance with the powers of nature, of which we are, thereby, enabled to avail ourselves.

THE *culture of the ground*, from which we derive our immediate support, all that we are enabled to do by means of the several *metals*, on which almost every thing relating to civilized life depends; *architecture*, by which we provide ourselves commodious and elegant habitations; *navigation*, by means of which we are supplied with the commodities of distant countries; the business of *fortification* and *war*, by which we are enabled to defend ourselves, or annoy others; together with a thousand articles of inferior note, by which we procure ourselves particular advantages, and save the labour of men, by employing the powers of the wind, water, &c. and secure ourselves against many of the accidents of life, even the destructive power of lightning itself, not to mention what relates to the cure of the *diseases* to which we are
C subject,

subject; are all derived from an acquaintance with the *laws of nature*, or, in other words, from our knowing the consequences of placing things in given situations. The great superiority of modern over ancient times is owing to our greater knowledge of nature; and the certain consequence of the increase of natural knowledge, will be as great a superiority of future times over the present, as that of the present over the past. It is a great advantage attending this study, that every new discovery serves as a key to many more, of a similar nature.

HERE, then, is an immense and boundless field open to all who have *leisure*, and the necessary *means* of cultivating it, in which there is a moral certainty of considerable success, and every instance of which will redound to the emolument of our species. And of whom may mankind expect an application to those pursuits which terminate in the common good of the species, but of those whom Providence has exempted from the
task

task of maintaining themselves by their labour? Since others till the ground, and do all the drudgery of life for them, they ought, in return, to employ their time and fortune for the common benefit.

BESIDES, this is more immediately the business of the rich, as their fortunes best enable them to avail themselves of such advantages and conveniencies as a farther knowledge of nature may bring within our reach; so that the power of extending this most valuable branch of knowledge, and that of reaping the principal benefit of it, are equally theirs. And these solid advantages, derived from natural knowledge, are distinct from the pleasure and *amusement* that will occasionally result from those striking and beautiful appearances which natural philosophy can furnish, and which alone are an inexhaustible source of rational entertainment.

THIS field of useful pursuit is by no means confined to men of great genius. In fact, men

of common *good sense* and sufficient *industry* have generally distinguished themselves the most in this way; and the history of philosophy shews, that the most valuable discoveries have been made in such manner as reflects honour on the *patient attention*, rather than on the *penetration* of the authors.

In these pursuits, more eminently than in any other, may a man find that perpetual and encreasing *variety* which is one of the greatest charms of human life, and no time or season is improper for them. Summer or winter, sunshine or rain, have each their peculiar advantages; so that no man who has a proper taste for these pursuits will ever have reason to complain that his time hangs heavy on his hands, which is the greatest source of unhappiness to persons of large fortune, who are exempt from the common, but, generally, enlivening cares of life.

POLITICAL knowledge, or an acquaintance with those regulations which most eminently

nently contribute to the happiness of society, is, in fact, a branch of philosophical knowledge, and is therefore very far from being inconsistent with any other branch of it. But the *application* of this branch of knowledge, especially in superintending the greater parts of the machine of government, in any country of great extent, is a sphere of action which (though every man ought to hold himself in readiness for, in proportion to the chance that his rank in life gives him for being called to it) in its own nature, must be very uncertain. Even in large societies only a very few persons can possibly have employment of this kind, and so eager have men always been in this career of ambition, that the vexations attending it are such as nothing but the same spirit of ambition could enable a man to support; and those who really do their country the most essential service, and reap any honour from it in their life-time, are very few indeed. In general, the truly honest statesman is sure to be abused, and generally ruined by

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the arts of the dishonest, who scruple not to fight with such weapons as the upright man cannot use himself, and therefore cannot sufficiently guard against in others.

ON all accounts, therefore, liberal philosophical science should be considered as the proper and general pursuit of the man of fortune, who thereby does not seclude himself from society, but is always ready to serve it in the most important respects, whenever he is properly called to it. Such a man lives with honour and happiness at home, as Cincinnatus at his plough, and is not, on that account, the less, but the better qualified to render his friends, or his country, any other of those services which the few are qualified to confer upon the many.

In the present state of things, at least in this country, there are so very few who are duly apprized of the nature or value of philosophical pursuits, that those men of fortune who shall apply to them with proper spirit themselves,

themselves, or who even patronize them in others, may be sure of acquiring a very great, and probably an unenvied distinction; which will be found to have its weight with the truly wise and worthy, in estimating the dignity and importance of a character for any other great purpose.

LASTLY, it is the greatest recommendation of these studies, that when they are conducted in a proper manner, so as, indeed, to be most successful, they tend, in an eminent degree, to promote a *spirit of piety*, by exciting our admiration of the wonderful order of the Divine Works and Divine Providence; marks of consummate wisdom and perfect goodness perpetually obtruding themselves upon the mind in the course of these pursuits, and inspiring the ingenuous heart with the most profound sentiments of reverence, love, and confidence. These sentiments, sufficiently impressed, exalt our natures to the highest dignity and happiness, of which they are capable, and diffuse a plea-

sing and uniform serenity over every scene of life. They dispose a man to behave with propriety and honour here, and give the best founded hopes of the continuance and increase of this solid felicity, through endless ages, in a better state hereafter.

I MENTION this subject in treating of Education, because I conceive it to be of importance that a taste for experimental philosophy be acquired pretty early; and it is a thing of such a nature, that, with proper judgment in the teacher, it may be entered upon as early as almost any thing whatever, in the whole compass of education. To speculate concerning the *causes of natural appearances*, is, at all times, the proper employment of the human mind; it is more or less the business of every day to almost every body; and to be able to account for such appearances, and reduce them to general rules, is, in all cases, a very high satisfaction; and some of the most striking and pleasing appearances in experimental philosophy are such

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as may be made as perfectly intelligible, I may almost say to a child, as to a man.

THERE is also another advantage almost peculiar to natural philosophy, and in which it differs most remarkably from mathematics, which is, that it is of little consequence where we begin; for though there are many articles that require a considerable degree of previous knowledge, there are also many others which require little or none, and the connection of which with other particulars, in a general system, does not need to be regarded till afterwards.

BESIDES, if some general knowledge and taste for these studies be not acquired early, and especially if it be deferred till a person be entered upon some regular plan of life, in mature age, it is hardly possible that he should ever be made sensible of the real value and importance of them; and the whole business of experimental philosophy, instead of being considered as a most rational, useful,

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and honourable pursuit, will be treated as nothing more than a particular species of *amusement*, and barely excusable in persons who have no serious business to employ themselves about. To argue with such persons, or to instruct them, is equally too late.

As to *natural history*, or the general knowledge and classification of the various substances that the earth contains, the various plants that it produces, and the animals that live upon it, it is a species of knowledge that certainly cannot be entered upon too early. It is, in fact, only learning the *names of things*, in such a manner as is an excellent and necessary introduction to the philosophical investigation of their powers and uses. On these accounts, a well-stored and well-arranged collection of natural history, is absolutely necessary to be at hand during the whole course of the education of a person of rank and fortune.

THE study of *human nature*, and of *human laws*, and *government*, is another most important

portant and distinct object of attention, in a course of liberal education. By natural philosophy we mean the knowledge of the external world, but by moral philosophy, we mean the knowledge of the structure of our own minds, and its various affections and operations, of which it must be acknowledged that very little is yet known, but into which we begin to get some light, especially from the observations of Mr. Hobbes, Mr. Locke, and, above all, Dr. Hartley.

This knowledge of human nature is the proper ground-work of every thing that is called *political knowledge*, or a knowledge of the interests and conduct of men as connected in society; or the terms on which men must live together so as to derive the greatest benefits, and suffer the least inconvenience from their connection.

To solve every problem of this nature, we must, however, not only consider what we find, by experience and observation, to be the *present state* of society, but we must collect

lect facts, and *data* from the *history of past ages*, which is an immense field of speculation, affording the richest materials to those who have skill to apply them to their proper uses. In this course of study, there is an obvious propriety in giving our principal attention to the history and laws of our own country; but for observations on this subject I refer my reader to what is advanced in the Introductions to the courses of lectures on *history and general policy*, and on *the laws and constitution of England*.

Of those employments by which it is proposed to gain a *subsistence*, those are certainly to be preferred in which our labours to serve ourselves are, at the same time, most subservient to the good of others; because such employments tend to enlarge our benevolence, and enoble our minds; whereas those employments in which our gains are immediately and necessarily connected with the loss of others, tend to debase the mind, by generating envy, jealousy, and hatred; and

and again, of those employments in which we equally serve ourselves and others, those are to be preferred which give the greatest scope to the intellectual faculties, and enlarge the comprehension of the mind; such as those which are usually called the three liberal professions of *Theology*, *Medicine*, and *Law*.

Of these three, that of *Theology* is unquestionably entitled to the first degree of consideration, because it respects the most important interests of mankind, and is therefore perpetually reminding the professors of it of their own most important interests. Besides, the things about which the christian minister is conversant are infinitely *various*, as well as *sublime*; every branch of useful science contributing, in proportion to its value, to form his character, and train him up to excellence in his profession. But it is essential to this profession, that a man enter upon it with just views, and always preserve upon his mind a proper sense of its
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nature and importance, and especially that he preserve his mind from an attachment to sordid interest. Otherwise, there will be a perpetual discordancy between his temper and profession; and *being* one thing, and *teaching* another, he will sink into deserved contempt, and be as miserable as, with a right turn of mind, and with his heart in his work, he would have been happy.

THE profession of *Medicine* bears some analogy to that of theology; this being calculated to establish the health of the body, as that the health or sound state of the mind; and it has a particular and intimate connection with studies and pursuits of a philosophical nature; though much business of this, or of any other kind, will hardly allow a man to do much in *original experiments*; and therefore we hardly find an instance of a physician, or surgeon, whose business has been very considerable, and gainful, distinguishing himself greatly by philosophical discoveries.

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THE profession of *Law*, I cannot help considering as much inferior, in real value and importance, to either of the other two, especially with respect to the *discipline of the mind*. This profession has no particular connection with any branch of philosophical science; and when taken in its utmost extent, requires hardly any other knowledge besides that of history, and indeed little more than the history of one particular country; and the habit of pleading indifferently, *for*, or *against right*, must necessarily be hurtful to the mind, and tend to make it indifferent to truth and right in general; just as the practice of acting, and assuming any character at pleasure, is unfavorable to uniformity, steadiness, and uprightness in a man's own character. And when this indifference to truth and right is produced, the *accomplished lawyer* becomes a most dangerous member of society. His talents are at the service of all who will pay the hire of them, and especially of kings and courts, who are able to give the greatest price, whose views are too often unfavorable

unfavorable to the interest of the people at large, and who have seldom been able to succeed in their iniquitous designs without some assistance of this kind, as well as that of a military force.

It must be acknowledged, however, that an able and truly upright lawyer is a most valuable character in any country, especially, as a guard against the knavish part of his profession; and there is not in civil society a more respectable and valuable character than that of an intelligent and upright *judge*, or *civil magistrate*; and though the *practice* of the law for a livelihood be attended with the danger above-mentioned, the *study* of it is essential to any person who would serve his country in a civil capacity, either as a magistrate, or a senator.

As to the profession of a *soldier*, it is much to be lamented that any such *profession* should exist. There is, indeed, no greater merit respecting civil society, than to hazard one's life for its defence. It is the most exalted
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pitch of real patriotism. It is also generous in one state to assist another in its distress. But when wars become frequent, and consequently the causes of them are so *complex*, or so *frivolous*, that those who are employed in conducting them cannot be supposed to engage in them from any *proper principle*; to be a soldier is nothing more than to hire one's-self, like a bravo, to kill our fellow-creatures, at the arbitrary pleasure of another. It is, in fact, to make one's-self the mere instrument of slaughter and devastation, and in point of *real honour* this profession ought not to rank so high as that of a common executioner, who is a necessary and useful member of society.

IN the present state of European monarchies, a soldier is the servant of the prince, and it is by means of *standing armies*, which are always devoted to his will, (as he alone has the power of advancing and rewarding them) that they are able to trample upon the liberties of the people. To be a

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soldier,

soldier, therefore, in the present state of things, is to be an *engine of arbitrary power*, and his motto ought to be the reverse of the glorious one of Algernon Sydney, *Manus hæc inimica libertati*.

IN the life of a soldier, there is often sufficient leisure for *reading*, and a commanding officer ought to be a liberal scholar. It is also an advantage to a soldier, that, during service, his life is sufficiently *active*. It also requires a strict attention to *punctilio* in behaviour, and what the world calls *honour*; but it is a kind of honour, that is very consistent with great profligacy of character, and with many things that, in strict morality and religion, are highly criminal, especially with respect to the female sex. Upon the whole, the life of a soldier, in the present state of things, is certainly such as a *christian* would least of all chuse. We also find that, in primitive times, no christian entered voluntarily into the Roman armies.

OF the inferior *arts of life*, those which relate to the *culture of the earth* are the most excellent and useful. They are, in fact, a branch of natural philosophy, and are capable of unlimited improvements from a knowledge of the laws of nature respecting the mineral, vegetable, and animal kingdoms. The business of husbandry also serves to remind a person of his dependance upon Providence, and his gains have no connection with any person's loss. It is the common interest of the community to wish him well, because, in proportion to his success, every member of it enjoys greater plenty.

MANUFACTURES rank next to agriculture, with respect to mental advantages, every manufacturer being employed for the good of the community as well as his own private emolument, his gains having no connexion with other persons losses. But with respect to *health*, and consequently natural *cheerfulness*, manufactures are unspeakably less desirable. The confinement and hard labour

of the working manufacturers, together with the bad air they often breathe, are very destructive. They rear very few children, they soon become diseased and infirm, and die long before the term of nature.

ON the other hand, merchandize, and especially the business of buying and selling in a small way, in which a man cannot thrive without making constant *small gains*, is apt to lead to mean tricks, and taking unfair advantages of the ignorance and simplicity of those with whom he has dealings, though in fair trade the buyer and seller are equally benefitted. A constant attention to small gains tends to contract the faculties, and debase the temper, though this effect may be counteracted by deep-rooted principles of integrity and religion. But the merchant, whose dealings are various and extensive, will generally have a mind more enlarged than that of a petty trader; and as by his traffic he connects distant countries, conveying to each the peculiar produce of the rest, he is,
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in an eminent degree, the benefactor of his species; he has many opportunities of enlarging and improving his mind; and, in fact, many merchants do certainly, together with great opulence, acquire the generosity of princes, and are foremost in all public benevolent undertakings.

THE mode of raising money by *gaming*, whether at play, as cards or dice, the stocks, or in any other mode (where *mere amusement* is not the object) by which one man's gain is directly in proportion to another's loss, and the advantage is in no sense mutual, I scruple not to pronounce absolutely wrong, and iniquitous. It is a direct method of promoting envy, jealousy, and hatred; it never fails to give a person a dislike to sober industry, as too slow a mode of raising money; it therefore frequently prepares those who are unsuccessful in it for theft and robbery, and the most desperate and fatal courses, which commonly end in a public execution, or suicide.

IN this censure I am far from meaning to include the business of *insurance*; for in this case, though the gain of one be the loss of another, it is, upon the whole, a *mutual benefit*; for it is a real advantage to a man to be able, by means of a certain loss, that he can well bear, to secure himself against the chance of a loss that he could not bear.

IT has been imagined that the art of gaming, as it is practised not at the gaming table only, but at horse-races, in the stocks, &c. though of no use in itself, and even hurtful in other respects, will give a person skill and address in his transactions with men, and especially in the business of politics. But it has also been imagined that playing at chess is of use to a soldier, because the stratagems, &c. used in that game, bear some resemblance to those used in war; and yet it does not appear, from fact, either that able commanders have been generally distinguished for their skill in playing at chess, or that the best chess-players have therefore made good commanders.

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IN fact, ingenuity and address in one thing has very little proper connection with ingenuity and address in another. Otherwise, every able tradesman, or artist, would make an able philosopher, or an able statesman. All real ability might, no doubt, have been applied *originally* with equal success to one pursuit as to another; and where two objects of pursuit have a great resemblance, the application to one of them may prepare the mind for applying to the other with advantage. But when a man's thoughts have dwelt long on any subject, he becomes in time incapable of being what he was originally best qualified to be.

BESIDES, all that a man can acquire by the practice of gaming is such a low cunning, and a turn for tricking and over-reaching, as debases the heart, and really hurts the head, with respect to any thing great and noble; and it is plain good sense, and an upright, generous meaning, that can alone qualify a man to be a truly great and able states-

man, that is, such a one as his fellow-citizens will put confidence in, from a persuasion of his having no sinister views, but that he understands their interests (which in general it requires but little sagacity to find out) and, being truly independent in fortune, and in mind, may be depended upon for a steady pursuit of them.

It is also to be observed, that, let a man's fortune be ever so great, it is liable to be exhausted by the practice of gaming. For the temptation to risk greater and greater sums is hardly to be resisted, playing for small sums gradually growing insipid and disreputable; and what is a more proper subject for corruption than a needy gamester? It may be depended upon, that no wise nation, or wise prince, will ever trust the management of their affairs in the hands of persons who are so improvident in the management of their own.

SECTION

SECTION III.

Of the LATIN and GREEK Languages.

A Century or two ago, when almost every book that was worth reading was in Latin or Greek, all persons who were educated with a view to improve their minds in any kind of literature, were under a necessity of being made thoroughly acquainted with those languages, which have therefore obtained the exclusive title of the *learned tongues*. It was also absolutely necessary, in all the intercourse that men of letters had with each other, to make use of the Latin tongue both in writing, and conversation, as well as composition; modern languages being very little cultivated.

AT present the state of things is very different. Almost all modern languages have
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been much cultivated, and very few men of letters do, in fact, converse, correspond, or even write, in any other, at least in this country. So little use, however, is made of it for these purposes, that it is not generally expected, and no man of letters thinks himself disgraced though he should acquit himself but very indifferently in any of these respects. At present, almost all valuable knowledge is to be found in modern languages, and if a man communicates his thoughts to the public, it is in the same channel.

THIS change in our circumstances ought certainly to make a change in our plans of education, and the only question is, *what* that change should be, and *how far* it should extend. That the study of the Latin and Greek tongues is still of great importance to persons of any *liberal profession* cannot be denied; many of the books in which they must be conversant being written in them; and though it is true that we have translations

tions of every thing that is most valuable from them, yet a person who has leisure, and ability, will not be satisfied without having it in his power to judge of the accuracy of such translations, and of reading the originals himself; especially if they be admired for the excellency of their *composition*, which cannot be seen in any translation. Besides, it is absolutely necessary that christian ministers should be well acquainted with the languages in which the scriptures are written. But as *writing Latin* is now of little consequence, even to a professed scholar, it seems unnecessary to insist upon it, in a course of *general education*, any farther than it may be thought useful in order to a perfect knowledge of the language: for no person can read any language well till he can, in some measure, write it; just as a little practice in painting, or music, tends greatly to improve the judgment in those arts; but then a little will be sufficient for this purpose. Also, nothing more is necessary with respect to Latin, and especially Greek *versification*, in a course of instruction,

instruction, than to be taught the rules of it. After this, if any person have leisure, and a turn for it, let him make advances by his own application. It can never be worth while to torment a hundred boys with making Latin verses for the sake of perhaps one of them, who may chuse to amuse himself in that way afterwards.

To persons in trade, or manufacturers, the knowledge of Latin or Greek is certainly of no *direct use*; and yet if a man be intended to be any thing more than a mere tradesman, or manufacturer; if it be wished that he spend any part of his time in *reading*, even in his own tongue (which is certainly of the greatest consequence to every person, even in the lowest ranks of life, and especially to persons of any degree of opulence) some instruction in Latin is very useful. There is so much of Latin in the English tongue, that a very accurate knowledge of the one can hardly be attained without some knowledge of the other. Also, the learning of
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one language, and the comparing it with another, is a very useful exercise, and is an excellent introduction to that most important knowledge which relates to the accurate *distinction of ideas* which are expressed by words. To the want of this I cannot help attributing part of that *confusion of ideas* that is to be observed in the Greek philosophers, who were perpetually bewildered by the use of words; and the greater precision of modern philosophers is owing, in a great measure, to this circumstance, that by the previous study of languages, and a due attention to the nature and use of words, they have been better guarded against that kind of deception.

If languages be learned at all, it is best to apply to them at a time when the mind is not distracted with an attention to other things, and when the memory is in a proper state for retaining words. Both these circumstances sufficiently mark the season of youth as the most proper for the study of languages. At the same time a judicious tutor will easily take

take an opportunity of communicating much useful knowledge of *things*, together with the study of language. This will depend upon a proper choice of books, and the manner in which they are made use of. History, natural or civil, morals, mythology, or any thing that a child is capable of understanding, may be taught at the same time with the language in which the books that treat of them are written. Also, in the intervals of learning the language, geography, and such other branches of knowledge as they are capable of being instructed in, and which are not taught from Latin books, may be taught from English treatises.

I PREFER Latin to Greek for the purpose above-mentioned, because there is more of English in it, there are more helps for attaining the knowledge of it, and it is much less copious, and consequently more easily attained. In common schools, therefore, I think it still right, that the immediate object be learning Latin, but that advantage be taken of every mode, and every opportunity,
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of communicating as much useful knowledge along with it as possible. It were more especially to be wished, that all boys at grammar schools might have access to a good collection of objects of *natural history*, in order to accustom them betimes to distinguish and class the several kinds of substances that nature furnishes, and which will necessarily, more or less, fall under their notice as they come into life. It would also be an advantage, if they could all see at least the more common experiments in *natural philosophy*. The greater variety of things of this nature that is presented to the view of young persons, the better opportunity a tutor will have of distinguishing their peculiar talents, and of forming a conjecture concerning the walk of life they are most likely to make a figure in, and of directing their attention accordingly.

THAT what I now recommend is both advantageous and practicable, I know, from my own experience in the conduct of a grammar school,

SECTION

SECTION IV.

Of PRIVATE and PUBLIC Education.

IF a person is to live upon terms of equality with mankind (and there is no man who has not his equals) he should, by all means, be educated, more or less, among his equals, or at least be treated with perfect equality by those about him. If, in the whole course of a young person's education, he be apparently the *chief object of attention*, and he feels himself superior to all about him, his tutors not excepted, he will necessarily get a habit of giving himself improper airs of superiority, and of behaving and conversing in a style that cannot fail to give offence; which, besides giving his mind (considered in itself) a wrong turn, must be of great disservice to him in life. It is also well known, that the man who is haughty towards his inferiors is generally,

nerally, in the same proportion, cringing towards his superiors ; pride and servility being the same disposition of mind, in different circumstances.

Now it appears to me to be hardly possible to conduct an entirely *private education* in such a manner, as that it will not be attended with the inconveniencies I have mentioned. Indeed, the very circumstance of perceiving that a man of liberal education, and especially if he be treated on the footing of a servant or chaplain, is retained with a view to himself only, is not calculated to do the mind of a young person any good ; so that it requires the greatest address in the parent and tutor both to counteract the effect of it, and to provide that the peculiar advantages of this mode of instruction may more than balance this evil tendency ; and no advantage attending any mode of education is comparable to that truly manly and generous disposition, which is acquired by living on terms of perfect equality with others. It most ef-

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fectually precludes that haughtiness on one side, and fervility on the other, which both debases the soul, with respect to its own feelings and self-enjoyment, and makes a man a less amiable, and a less valuable member of any society.

ON the other hand, it is well known that most of our public schools in England are in such a situation, that a young person runs the greatest risque of having his morals corrupted in them. The conversation he will often hear in them can hardly fail to give a vicious taint to his imagination, if it does not lead him to contract such early habits of debauchery, as will irreparably hurt his constitution, and make his life wretched and short.

BESIDES, it will certainly be in the power of a tutor to communicate knowledge to a young person with more ease and effect, when it is his business to give constant and particular attention to him. In many respects,
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also, he will be able to attend to the *discipline of his mind*, in a moral view, to more advantage; watching the first appearance of every excrescence, taking the earliest and most effectual methods of correcting what is amiss, and bringing forward what is good and promising.

UPON the whole, it should seem, that the plan of education, which bids the fairest to answer all the useful purposes of it, must be one in which the peculiar advantages of a private and public education should be, as far as possible, united; and this might perhaps be, in a great measure, effected in some such manner as the following.

BUT little inconvenience will arise from employing a private tutor for some of the earliest years of a person's life. Afterwards, if it be easily practicable, let a number of gentlemen of fortune, whose sons are nearly of an equal age, and equally free from all tincture of vice, and who are all provided

with separate private tutors, contrive to bring them often together, so as to perform certain exercises in common; and let certain honorary distinctions be adjudged by ballot, either of the young gentlemen themselves, or of their tutors. Let these rewards be proposed for select exercises a proper time before hand, and let the pupils and tutors equally exert themselves with a view to it.

SECTION V.

Of introducing young Persons into Company.

THE custom of the present age differs considerably from that of the last, with respect to the introduction of children and young persons into company, the effect of which is not to be overlooked. We now endeavour to give children all the exterior polish that they can receive, as soon as possible;

ble; we bring them very early into mixed company, and are proud of their bearing a part in conversation with grown men and women. By this means their *ostensible improvements* are sure to go far before their intrinsic and real ones, and they will always seem to have more knowledge than they are really possessed of. And so long as *superficial qualifications* satisfy their ambition (and that of many young men is sufficiently gratified when they find themselves capable of appearing to advantage in mixed company, in which only the most trivial topics are mentioned) they can have no inducement to undergo the labour that may be necessary to acquire any that are more solid. Thus by endeavouring to make children into *men* too soon, we in fact keep them always *children*, and their characters remain through life frivolous and insignificant.

ON the contrary, when less attention was paid to those exterior accomplishments which qualify young men to bear a part in the conversation

versation of their seniors, when they were kept close at school, and were seldom brought into company, or at least allowed to say but little in company, so that they had little society except with their parents and school-fellows, they contracted a bashfulness, which, by disqualifying them from appearing to advantage in what is called *polite company*, made them rather shun it. By this means a great deal of very valuable time was saved; and having no road of ambition open to them but that of excelling in their studies, they of course applied their time, and bent their application, that way; so that they were possessed of the understanding, and had acquired the knowledge of men, when they exhibited nothing but the appearance of rustic boys.

Of these two extremes, I own myself inclined to lean to the latter rather than the former, because external accomplishments are certainly of less value than internal ones, and because the former may be acquired when the latter cannot. The *elements* of knowledge

ledge can only be acquired, to any good purpose, in early life, because it depends chiefly upon *memory*, which is peculiarly quick and retentive in youth, and the exercise of it is peculiarly irksome in riper years.

Boys, when they are left to themselves, are always observed to shun the company of girls, thinking it a disgrace to them. In this state they are, of course, rough and unpolished; and, naturally, they would continue so, till they felt the influence of the softer passions; and then a desire to recommend themselves to the more elegant sex would lead them to study such qualifications, as they would find they wanted for that purpose. Now I think we should not, without the greatest reason, depart from the steps of nature, in accelerating the time when this exterior polish and refined civility of manners is given to men, lest we should have nothing that is really worth polishing.

It is possible, indeed, that, in this method, young men might never attain that

very high and exquisite polish which they now do; but they would have enough of it to recommend them not only to men, but to women of understanding, whose good opinion only is worth cultivating. Nay, the most delicate women always chuse something that appears more manly, and less effeminate than themselves; and I believe generally prefer, except perhaps to trifle away an idle hour, real sense to mere politeness in men.

It will be said, that if boys be debarred the conversation of men, they will take refuge in that of servants, and contract a low taste, manner, and character, which will never leave them. This should by all means be guarded against; though if a proper attention were paid to servants, and to the education of the lower class of people, which supplies us with servants, there would be less to be apprehended from that quarter; but if boys have an opportunity of associating with other boys, of their own rank, they will prefer their society to that of servants; and care should

should be taken that the servants who must necessarily be most about them be persons of good understanding, behaviour, and experience, whatever expence be necessary to procure such. The future character of a gentleman of fortune should not be risked for the sake of saving a little *money*, in an article of this importance.

GREAT excellence in any of the *elegant arts* is an unfavourable circumstance to youth, and except they be intended to exercise those arts, as a profession, a *mediocrity* is much more desirable. I would rather, therefore, that young persons should apply to them when it is too late to attain to much more than a mediocrity. A first-rate musician can never be any thing else, and an incomparable dancer can make nothing but a dancing-master, or a coxcomb. It is impossible but that persons must be fond of opportunities of exhibiting themselves in that character in which they particularly excel,

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BESIDES, a refined taste, and great execution, in the fine arts, necessarily leads a man to keep company with the celebrated *artists*, most of whom are men of low taste in other respects, of illiberal and uncultivated minds, and profligate in their morals. There are, no doubt, exceptions to this observation, but it must be allowed that this is too generally the case with *musicians, painters, players, &c.* I wish I could not add mere *poets*, and *fine writers*, or those who excel only in what are called the *Belles Lettres*.

ALL these arts, singly taken, are *little things*, and a truly great mind will not give much attention to them, so as to make them his chief object; and a man will seldom arrive at great excellence in what he has recourse to only as an *amusement*.

IT must be added, that distinguished excellence in any of the arts hardly ever fails to beget the most excessive and ridiculous *vanity*, and a supercilious contempt of those
who

who are unacquainted with them, or whose proficiency is not equal to their own. It is only an acquaintance with more liberal and manly *science*, and an extensive view of what has been attained, and what yet remains to be attained by man, that inspires true *dignity* and *generosity* of sentiment; which is always accompanied with an humility and diffidence, that is inconsistent with any thing like pride or contempt of others.

SECTION VI.

Of the KNOWLEDGE OF THE WORLD, with respect to the Follies and Vices of it.

THE business of education would be very easy, if the world, into which a young man is to be introduced, was such as one would wish it to be. No person could then fail of being well educated; for the world itself would in general be his best instructor: every

every irregularity would then be sufficiently punished and corrected by the natural consequences of it, and sufficient encouragement would be given to every virtue by its own present reward. But the difficulty is to train up a person to act with prudence and virtue in a foolish and vicious age, and to prepare his mind properly for such scenes of vice and folly as he must be witness to. With the best precautions there will be some hazard in this case, but the hazard will certainly be lessened by proper care and attention.

It appears to me that nothing is gained by deceiving a young person in this case. I would not chuse to represent the manners of the world as better than they are; because, upon that plan, it would be impossible that my pupil should be sufficiently upon his guard against their infection. It would be like committing him with an enemy, of whom he had no previous knowledge.

LET a young man, therefore, be faithfully apprized of the great variety of characters of
which

which the world consists; that none are absolutely perfect; that those who approach to perfection are few; that the bulk of mankind are very imperfect, and many, but not the majority, exceedingly profligate, deceitful, and wicked: and if, while he was under the immediate care of his parents and tutors, the principles of virtue were carefully instilled into him, if he has been shewn the inconveniencies and mischiefs that men actually bring upon themselves by their vices in this life, and has been taught firmly to believe the much greater miseries that await them hereafter, it may be hoped that the ill example of some may have as favourable an effect upon him as the good example of others.

BUT though a young person may be *told* what the world is, and what men are, without disguise, it will be necessary that his actual introduction into the world at large be managed with great caution; because the address and insinuations of many persons into
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whose company he may fall, and whose morals are very faulty, may be more dangerous than he can possibly have any idea of before hand; so that no previous admonition will be a sufficient security for him. Let the greatest care, therefore, be taken that the first *company* into which a young person is introduced be decent and virtuous, like that of his parents and tutors; and, if it be possible, let him be kept from having any connection with those who are greatly abandoned and profligate, till his own habits are in some good measure confirmed; and then he will not chuse their society more than the common forms of civility, which are necessary to an intercourse with mankind, render unavoidable.

It would be happy if some vices, of a peculiarly unnatural and atrocious kind, could be entirely concealed from the knowledge of young persons; and, with care, it may perhaps be done, till they be too old to be in much danger from temptation to them. In
general,

general, however, I would neither conceal from young persons the knowledge of vice, or deny that temporal advantages and pleasures may attend vicious indulgencies; but let them be always given to understand, that those advantages and pleasures are dearly purchased; and that, though, for a time, no visible inconvenience may attend the career of vice, the time of *recompence* will surely overtake the votaries of it at last; and that no man will ever violate the rules of temperance, chastity, or any other virtue, without being made sufficiently to repent of it.

WITH respect to indulgencies which are not vicious, except in excess, as frequenting the theatre, and places of public diversion, &c. there will be less danger of contracting an excessive fondness for them, if they have been made familiar to the eye, and the mind, in early life. The value of every thing of this kind is always greatly enhanced by the rarity and novelty of them, by being considered as fashionable, and allowed as an extra-

extraordinary favour. Were these artificial charms removed, and sufficiently manly employment provided for youth, so that they should not be at a loss what to do to kill their time, there would be no great danger of their giving into that excessively dissipated mode of life, in which too many persons of fortune are immersed at present.

A LIFE of *pleasure*, as it is improperly called, never fails to have most dreadful intervals of languor and disappointment, and generally leads to vice and wretchedness. When the common amusements have lost their *stimulus*, so that plays, operas, and assemblies, can hardly keep the men of pleasure awake, and when they have had a surfeit of all sensual indulgence, they have no resource but *gaming*. Without this they have no object that can sufficiently rouse and keep up their attention; and though the practice of gaming, could it be kept within reasonable bounds, might serve to enliven a dull hour, and amuse agreeably, and even use-
fully,

fully, persons who are incapable of active and serious employment, or other persons in the intervals of such employment; yet the progress from *less to more* is too easy, and too tempting in this business; and *high gaming* is the greatest enemy to every thing tranquil, gentle, benevolent, and generous, in the human breast. It cherishes every passion that has any thing sordid, dark, and malignant in it; so that when carried to excess, and joined to disappointment, it is no wonder that it ends in riot, distraction, despair, and self-murder.

SECTION VII.

Of CORRECTION.

IT is a maxim with many, that no parent, or tutor, should correct a child except when he is perfectly cool, and that to correct with *anger* defeats the purpose of it; and in

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confirmation

confirmation of this they quote the example of one of the old philosophers, who being asked why he did not correct his slave, who had given him just provocation, replied, "Because I am angry." It appears to me, however, that this maxim may be very easily pushed too far, and by that means the proper effect of discipline be lost.

YOUNG persons seldom transgress their duty without being conscious of it, and without being sensible, at least after some time, that they deserve correction. They have also a general notion of the *degree* of their demerit, and consequently of the degree of *provocation* which it must give their parent or tutor; and the disposition to transgress for the future is best prevented by their just expectations being answered, *i. e.* by their being actually received by their parent, or tutor, with that degree of displeasure, and the effects of it, which they are themselves sensible, or which they may be *made* sensible, that they deserve. But they will equally de-
spise

spise their tutor, if the displeasure which he expresses be either too little, or too great, for the occasion. In fact, they judge of him by themselves, and they have no notion either of being offended without being angry, or of being angry without correcting for the offence, and before their anger be subsided.

BESIDES, it is not the remembrance of the mere *pain* which correction gives them that tends to check their disposition to repeat the offence, so much as the fear of the *displeasure*, which they foresee their behaviour will excite in their tutor against them; and it is not possible to express displeasure with sufficient force, especially to a child, when a man is perfectly cool; and mere *reproof*, without sufficient marks of displeasure and *emotion*, affects a child very little, and is soon forgotten.

It is certain, however, that, upon the first intimation of an offence, a man is apt to conceive of it as much more heinous than it really is, and consequently to be inflamed

beyond due bounds. We ought, therefore, to wait till we perfectly understand the nature of the offence, and have considered the punishment due to it; but to wait longer than is necessary for this purpose is to *refine* beyond the dictates of nature; which, however specious in theory, is seldom found to answer any good end in practice.

SECTION VIII.

Of SUBMISSION to Authority.

IT is of great importance that children and young persons be accustomed to submit, without difficulty and reluctance, to proper authority, by which is meant such authority as it is for their own good, and the good of society, that they should submit to; because that habit of *ready submission*, and the temper of mind which accompanies it, will be of unspeakable service to them, and to every society

society of which they shall be members, through life. Now this can only be enforced by the parent, or tutor, absolutely insisting upon submission, without ever retracting what has once been peremptorily enjoined, and without ever remitting the penalty which has been once threatened for an offence, unless some sufficient and *manifest* reason intervene.

MANKIND always yield to *necessity*, and when their situation is properly understood by them, they do it *at once*, and without *pain*. A child that finds it absolutely impossible for him to reach the moon will never stretch his hand towards it again. If he be shut up in a room, he will never think of pushing at the wall, because he never knew it give way to him; but he will go to the door, and make repeated attempts to force his way out there, because he *has* known the door to open. It is the same with man in every period of life.

For the same reason it should be strongly impressed upon the minds of youth, that

they must submit, without hesitation or reserve, to whatever is their *duty*, to God and man. This they should always be taught to consider it, as what *must* be done, and for a neglect of which no excuse can be admitted; and they will naturally get this idea, if care be taken that they always *do* submit to proper authority, and if they have no example to the contrary in the behaviour of those about them, and especially in the conduct of their parents or tutors,

WITH this idea temptations not only have *no effect*, but they give *no pain*, and occasion *no struggle*; for persons so educated never balance, or hesitate in their minds, wherever their *known duty* is concerned. They hardly so much as *think* of evading it, and much less of acting directly counter to it. Thus it is no difficulty to a well-educated and virtuous pair to keep the marriage vow. They never so much as *think* of a breach of it, for the idea of an utter *impossibility*, of something that absolutely *must not be*, is intimately

timately and inseparably connected with it; whereas with a less strict education, and more lax notions of virtue, temptations of that kind may be very troublesome. The case is the same with respect to every rule in the conduct of life, respecting morals properly so called, a sense of honour, or mere decorum.

A CHINESE, it is said, would as soon commit a *crime*, as omit a *ceremony*; and he would, no doubt, have the same kind of *remorse* on the neglect of either; because he is educated with the same scrupulous and conscientious regard to the one as to the other. The same is the case with respect to a false species of honour in Europe, so that nothing of this kind is out of the power of education.

WHY is it that very few persons, whatever their provocation be, ever so much as think of committing *murder*, except in the disguise of a duel, by which they first impose upon themselves? It is because they are brought up with an utter dread and abhorrence of it.

However, since this crime is sometimes actually committed, we may conclude that the temptation to commit it affects some persons very strongly. It depends entirely upon education how far we would chuse that this *dread of improper conduct* should extend; as whether it should terminate with things that are properly of a *moral* nature, or whether it should extend within the limits of *honour*, and *decorum*, and how far.

SECTION IX.

Of COURAGE.

COURAGE is a quality of mind of the greatest importance in the conduct of life, and it is almost wholly acquired by discipline, instruction being able to contribute but little towards it. There are, however, many kinds of courage, as many as there are different circumstances in life, and some of these

these kinds have very little connection with others; so that the man who is the most unquestionably courageous in some respects may be an errant coward in others. A man who will venture his life in the field may have no command of himself at all in delivering his sentiments in public; and the best foldier, or orator, may tremble in walking through a church-yard in the dark. *Active* and *passive courage* have also but little connection, so that the man who is the most intrepid in battle may shrink from torture; and what is more extraordinary, men who have risked their lives in private duels, and have even blown out their own brains, have shewn but little courage in the field of battle.

ANY species of courage is acquired by the successful exertion of our powers, and in no other way; as fear is also first generated by a sense of pain and inconvenience. Till a child has met with some hurt, he shews no sign of fear; but the impression left upon his mind by the hurts which he receives

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(from a fall for instance) become associated with the idea of the situation in which the hurt was felt, and excite an alarm whenever he finds himself in the same situation again. But if afterwards he finds that, either by exerting himself, he can avoid the hurt; or, having frequently experienced the hurt, finds that he can very well bear it, his fears vanish.

THAT courage which is acquired by the successful exertion of a man's powers is a very different thing from that which is improperly so called, and which precedes all apprehension of danger; and it is infinitely more valuable. The latter is like that of a person who should lay hold of a venomous animal without knowing it to be so. The former is like that of him who, knowing it to be venomous, is, nevertheless, confident that he has the address and strength to lay hold of it in such a manner as to be in no danger of receiving any material hurt from it. Thus raw soldiers are often more fearless in the day of battle than veterans, merely because

because they have less apprehension of danger; and no man can be intrepid in the face of *certain death*, but one who considers death as a less evil than the loss of his honour, or of something else that he knows he must abandon by saving his life.

THE only way, therefore, to give a youth courage, is to accustom him betimes to the exercise of his own powers, and in such circumstances as that he shall have no reason to be discouraged at the outset, and at the same time to give him such *principles* and *prospects*, as shall make his exertions vigorous. By proper exercises a person may with certainty be brought to speak before any assembly of persons whatever, with as much composure and presence of mind as before a few persons in a private room; and courage, with respect to *life*, will always be acquired in circumstances in which the risk a man runs shall be little at first, and greater by insensible degrees.

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BUT the truest principle of courage, in this respect, is some passion that shall operate more powerfully than the love of life. This, however, cannot be so easily inspired when a person apprehends that *every thing* depends upon life, and that with the loss of the present life his existence, as a conscious being, terminates; as when life is considered as a thing of *less relative value*, so that there may be many cases in which it will be wise in him to abandon life for the sake of a greater advantage. No unbeliever in christianity could rationally submit to die for the sake of truth and the rights of conscience, which a christian considers as his most indispensable duty, and his greatest and most certain advantage. In short, in no case whatever ought a rational unbeliever to rush on certain death, but when he apprehends that the infamy which he would incur by avoiding death would be worse, and more intolerable to him, than the extinction of his being. From a mistaken notion of honour, however, an unbeliever is capable of dying by
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his own hand, or that of a friend, which a christian looks upon with horror.

It is impossible, from the nature of things, to put any person into the way of acquiring courage, but at the risk of discouraging him, and consequently increasing his timidity; because, in order to this, he must be exposed to some *trial*, which, if he succeed in, will leave a favorable impression, and if he be unsuccessful, an unfavorable one: but his situation may be so chosen, as that the chance of his succeeding shall be much greater than that of his failing.

FROM these principles it is evident that no person can acquire any kind of courage, that can be depended upon, in a competition with his equals, unless he be educated among his equals; so that their exercises can be in common. In private education we can only prepare a youth for the combat of life by giving him proper armour, offensive and defensive; but *sufficient exercise*, by which alone expertness

expertness in the use of arms can be acquired, is only to be found in *real contests*. Something, indeed, may be done in this way by judicious management, just as a fencing-master may train a person to real combat, viz. by proper exercises, in which he shall at first give him much advantage, and afterwards less, till, in time, he comes to be a match for himself; but real *emulation*, in contests with equals, will operate much more speedily and effectually to the same end. If, therefore, a person be intended for any sphere of life, in which much *spirit* and *courage* will be an advantage, he should not be educated in private, or at least care should be taken that he have frequent intercourse, and mutual exercise, with his equals. His emulation ought to be roused very early, and kept in continual exercise, by vigorous contests in every mode of exertion.

SECTION

SECTION X.

Of FILIAL and PARENTAL AFFECTION.

THE sentiments of love and affection are originally formed by a variety of pleasurable sensations, connected with the idea of any person who is conceived to be the cause or author of them. The effect of each favour singly considered soon becomes indistinguishable, in consequence of being mixed with a large group of others of a similar nature; so that, at length, the idea of our friend or benefactor shall excite nothing but a general pleasing emotion, the component parts of which cannot now be analyzed; though, if some very great obligation has been conferred, it will, for, some time appear detached from the rest, so as to be recollected separately; but the effect of it, in heightening the common pleasurable sensation, will often
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be manifestly perceived, before it can be thus distinctly recollected.

If this be the true theory of the human affections, and experience sufficiently establishes it, filial affection cannot be generated without the frequent perception of kind offices done by a parent to his child, which supposes frequent *intercourse*. By this means it is that the first attachment of a child is to the person that suckles him, whether it be a mother or a nurse; and though the impressions of infancy seem to be soon worn out, it is not so in reality. The fact is, that a number of ideas and sensations, related to each other, do, at that early period of life, readily coalesce, so that the effect of each of them singly taken is not perceived; but the affection which arises from them is even then effectually formed, and remains; so that nothing is requisite but the frequent presence of the object with which it is connected (which keeps up the idea of that connection) to make it permanent. A child
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would never lose its attachment to its nurse, if long absence did not make the idea of her become wholly, or nearly, evanescent, just as if she had been dead. A wise mother, therefore, will not, without the most urgent necessity, deprive herself of the virgin affections of her own child, and transfer them to an hireling.

BESIDES, frequent intercourse with our children, and a constant attention to their welfare, is necessary in order to interest ourselves in their happiness, and to generate parental affection. It is impossible that the idea of any thing should be long present to the mind, without becoming associated with a great variety of other ideas and sensations, so as to be easily introduced by them, and that a disagreeable *vacuity* will be felt when it is absent; and much more easily are these intimate associations formed, when the object has originally a near relation to ourselves, which must necessarily form a strong bias in its favour. The near relation of a *child*,

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which in a manner suggests the idea of the continuation of ourselves, to distant generations (especially if the mother has been the object of our love, and we have consequently given much anxious attention to her during her pregnancy, &c.) cannot fail to engage the most particular attention of a father. This attention is necessarily increased by the growing wants of the child; and it is an excellent provision in nature, that the same attention which is necessary to preserve the life and health of the child, is a means of generating that peculiarly strong affection, which binds them both together, and is a principal source of their mutual happiness through life. Also, the more attention any child requires, as on account of sickness, &c. the more strongly is the affection of the parent attached to it.

It is evident, however, from the nature of this process, that the frequent *presence* of the parent with the child is absolutely necessary to this progress of their affections; and this
mutual

mutual attachment can only be had in perfection, when a parent educates his child himself. He then sees and feels that whatever the child is, he is through his means; so that he is much more *his own*, and he has a stronger *interest* in him, than he could otherwise have had. The child also feels the same; and this attachment, and sense of obligation, will rise in proportion to the benefits and improvements, that the child is conscious of deriving from the parent.

THOUGH, therefore, it be absolutely necessary, in the present state of knowledge, and of the world, that a parent should employ other persons to instruct his child in the several branches of science; yet, at least, the *general conduct* of his education should appear to be his own, and he should, from time to time, give particular attention to it; that the idea of *master* or *tutor* may always appear subordinate to that of *parent*, the one being an instrument in the hands of the other; and for this end, the chief agent

should not keep himself too far, or too frequently, out of sight. It is paying too dear for education, to transfer to any tutor that affectionate attachment which ought to be the peculiar prerogative of the parent.

IN what I have advanced, I would be very far from insinuating, that only acts of manifest *kindness* should appear to proceed from the parent to the child. Moderate *severity*, especially if, in any future time, the reason of it can be apprehended by the child, has an excellent effect to the same purpose. Merely pleasurable ideas are apt, in length of time, to become faint and evanescent; whereas ideas of pain fall at length within the limits of pleasure, as we perceive by the satisfaction we have in viewing tragical representations, and in the recollection of past pains, and dangers not very recent.

THE remembrance of parental severity, therefore, only serves to heighten and strengthen that common aggregate of ideas, which

are connected with that of parent. This circumstance, moreover, is of use to temper the affection of *love*, with a due mixture of *fear*, which, uniting, constitute what we call *reverence*, which makes a stronger and more lasting impression than love only.

THIS theory is sufficiently verified by experience. The merely *fond father* never secures the permanent attachment of his child. On the contrary, his behaviour often creates disgust; and the strongest emotions of affection that the heart of a child is capable of, are felt in the moment of reconciliation, after the use of reasonable severity, of the effect of which a wise parent will take care to make his child sufficiently sensible. Besides, if a parent never be angry without just reason, the child himself will generally be sensible of it, and acquiesce in it; which will accelerate his remorse, and heighten the proper emotions of his heart upon his return to his duty.

SECTION XI.

*Of Instruction in the Principles of MORALS
and RELIGION.*

IT has been a maxim hastily adopted, and with great plausibility supported, by some men of genius, that nothing should be inculcated upon children which they cannot perfectly understand, and see the reason of. But, in fact, it has not been applied to any subject but that of religion, the doctrines of which are said to be too abstruse for their comprehension. Had the application of the maxim been made universal, the absurdity and impracticability of it could not but have been immediately perceived. In reality, we act upon the very contrary maxim in every thing that respects children, especially very young children; and there is not, in the nature of things, a possibility of doing otherwise. Thus the ear of a child is accustomed to the sounds
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of all kinds of words long before he can possibly have any idea of their meaning.

It is upon this plan that the great business of education at large is conducted by Divine Providence. Appearances are continually presented to our view long before we are able to decypher them, or to collect and apply the instruction which they are adapted to give us; and the gradual decyphering of appearances, which we have long contemplated without understanding, contributes considerably to the pleasure of the discovery, and enhances the value and use of it. It is the same with children when they decypher our language; and they are enabled to do it by the very same process, namely, comparing the different circumstances in which we use the same expression.

BESIDES, the mind may be very usefully impressed, and a foundation may be laid for future instruction, though no *determinate ideas* be communicated; and if, by accustoming

children to the outward forms of religion only, as by making them keep silence, and kneel when others pray, &c. a general notion be gradually impressed upon their minds, that some reverence is due to a power which they do not see, and that there exists an authority to which all mankind, the rich and great, as well as the poor and mean, must equally bow, a good end will be gained. Besides, by this means, a mechanical habit will be formed, which will not be laid aside, till, by degrees, they come to know the reason of it, and to enter into it with understanding and pleasure; whereas they would not have had the same advantage for a rational knowledge and practice without that previous and mechanical habit. Thus a child who is made to bow mechanically upon being introduced into a room, or to persons of certain ranks and characters, before he can be sensible of the full meaning of it, afterwards enters more easily into those sentiments of decency and respect for stations and characters which distinguish the civilized from the uncivilized part of mankind.

mankind. Thus, also, the custom of making bonfires on the 5th of November, in which children are as active as men, is of use to inspire them, at an earlier period than they would otherwise be capable of it, with an abhorrence of popery and arbitrary power, and makes them enter into those sentiments with much more warmth than they would otherwise have done.

WAS the thing itself but of trifling consequence in the conduct of life, children might, without much inconvenience, be suffered to be unacquainted with any principles of religion, till they were capable of a *rational inquiry* into them, and a regular investigation of them; but, considering that religion is of unspeakable consequence in the conduct of life, inspiring just sentiments concerning God and our fellow-creatures, just notions of the business and end of life, and enforcing the obligations of conscience, in order to our attaining the proper dignity and true happiness of our rational nature here, and

and infinitely superior felicity hereafter, we ought not, surely, to neglect any part of a process which is naturally adapted to gain so great an end. Indeed, I believe that no person, who had himself a just sense of the importance of religion, ever imagined that there was any sort of impropriety in the religious instruction of his children.

It may be said that, in this method, we take an unfair advantage of the imbecility of the rational faculties, and inculcate truth by such a kind of mechanical prejudice as would enforce the belief of any thing; and this is readily acknowledged, without any confession of impropriety in the thing. For the whole of our treatment of children is necessarily of a piece with this, prejudicing them in favour of our own opinions and practices; so that there is hardly any thing that a child does not believe before he is acquainted with the proper grounds on which his belief ought to rest. It is sufficient for him that he has the authority of his parent or tutor for it; and till he finds

finds that he has been misled by his parent or tutor, he can never entertain any suspicion of them, or see any reason for examining and questioning what they assert. *Rational conviction* is generally preceded by such *doubts* and *suspensions* as a child cannot possibly have entertained. Can there be any reason then why we should avail ourselves of the authority of a parent in other things, and make an exception with respect to religion only?

BESIDES, when the thing is rightly understood, and considered, it will appear not to be so very difficult a matter to give even a child very useful notions of religion, and such as he shall sufficiently *understand*; as that there is a being called *God*, who made him and all things; that this being, though invisible himself, sees us wherever we are, and that he will make us happy if we be good, and miserable if we be wicked. If it should appear that, for some time, a child conceives of God as of a man who lives above the clouds, and from thence sees every thing that is done upon earth,

earth, there will no material inconvenience attend it, because it is only a sense of the *power*, the *providence*, and the *government* of God that is of principal importance to be inculcated. *What* else he is, or *where* he is, signifies very little in this case. A child may also be made to understand that this God gave a commission to a man, called Jesus Christ, to teach mankind his will, and to persuade them to practise it; that he was put to death by wicked men who would not hearken to him; but that God raised him from the dead, and will send him again to raise all the dead; when he will take the good with him into heaven, a place of happiness, and send the wicked into hell, a place of punishment.

THERE is nothing in all this but what a child, who has attained to the use of speech, may be made to understand sufficiently; and yet, in fact, this is the substance of all that is most important in religion. When children come to read, they may easily be taught that the *bible* contains several books written by

by good men, which give an account of the creation of the world, of what God has done for mankind, what he enjoins us to do here, and how he will dispose of us hereafter, together with the history of the prophets, of Jesus Christ, of his apostles, and of good men in all ages; and they may be made to read the scriptures with the seriousness and respect that is due to them. No other history was ever written with such plainness and simplicity, no style is so easy as that of the historical books of scripture; and with a little judgment in selecting, and skill in explaining a few things and expressions, any child that can read may be instructed in the principles of religion from the bible with peculiar advantage; and his mind will be impressed with greater force by reading the words of God, and of his prophets, than those which proceed from any less authority.

SOME may object to the scheme of inculcating the principles of virtue, from a regard to any mere *authority*, or even from the consideration

sideration of *rewards or punishments*; thinking it better to have them inculcated, at the very beginning, from the most generous principles only, so as to make children love virtue for its own sake. But such persons do not understand, or do not consider, the true *origin of our affections*. For the most disinterested of them become so by degrees only, and are far otherwise at their first formation. Except the mere gratification of our corporeal senses, we at first value and pursue every thing for some other end than itself, and afterwards come to value it for its own sake. A child has no love or affection for any person whatever, till he has felt their importance to himself, in the manner described before; and by degrees, dropping that immediate bond of union, he loves others without any regard to himself.

THIS process admits of the easiest illustration, from what is known concerning the passion for money, which is acquired so late in life, that the whole process of it may be easily

easily observed. Originally, money is not valued but for its use to procure us the gratification of our desire of something else; but, by the force of habit, misers come to make that an *end*, which at first was only a *means*, and are eagerly bent upon the accumulation of wealth *as such*, without ever thinking whether themselves, or any person for whose welfare they are solicitous, be likely to make any use of it.

IF, therefore, we would follow *nature*, we must instruct children by the very same process. To talk to them of doing what is *right, for its own sake*, cannot have any influence upon them for the present. They must first of all have much easier lessons given them, and make farther advances as they are able. If any good be done by inculcating these refined maxims of conduct upon children, it must be by means of *authority* only, a child not being capable of comprehending any other reason why he should adopt them; and therefore they are very improperly urged
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by those, who object to the use of authority in teaching religion.

WHATEVER objection any person may have to the use of authority to inculcate the principles of religion, or the maxims of right conduct, upon children, all persons find themselves obliged to have recourse to it, because they are not always able to explain to a child, their reasons for his acting as they prescribe ; but content themselves with hoping that, when he has, by any means, been accustomed to do what it is his duty, interest, and happiness to do, he will in time be able to see that his duty, interest, and happiness, are concerned in it, and therefore will be able to persevere from a regard to those better motives. In like manner, it behoves every wise parent to make use of his own authority, together with that of God, and also of the prospect of rewards and punishments, both here and hereafter, in order to enforce upon his child that course of conduct, which he wishes him to pursue from
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more ingenuous principles, as soon as he shall be capable of it.

BESIDES, the submission to *competent authority* is of itself right, and our duty, and a habit of ready submission in this case will be of great use in the course of our lives. It ought, therefore, by all means, to be inculcated upon young persons; and this is best done, and the habit most effectually formed, by actually enforcing it, especially where no other method can be taken to engage them to do their duty from conviction and inclination; and frequent occasions for this interposition of mere authority will occur, after persons are passed the years of infancy. For as reason acquires strength, the passions acquire strength also; insomuch that the aid of authority will be very useful till the full term at which the laws of this country empower a man to act for himself. Many persons, who are now arrived to the age of forty or fifty, may recollect occasions, on which they are thankful, or would have been thankful,

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ful, for the controul of another, when passion has blinded their own judgment, at, or even after, twenty-one years of age.

I WILL add, as an argument that must more especially enforce the religious instruction of children, that, in fact, a man has no choice, but whether his child shall imbibe the principles of *true* or *false* religion, *i. e.* what he himself shall deem to be so; as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind, unless they converse with nobody but himself, and a few select friends, who may be apprized of his scheme, and concur with him in it. Nay, if children go to any school, or be allowed to converse with the servants or dependants of his parent, which cannot be entirely prevented, he must lose no time, and be very attentive and assiduous, or his good impressions will come too late to efface the bad ones, to which they will have been exposed. Things being thus circumstanced, no person, who considers the
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irreparable injury that may be done to the mind by enthusiastic and superstitious notions of religion, can hesitate about what he has to do in this case.

SECTION XII.

The Importance of early Religious Instruction argued from a more particular Consideration of the Principles of Human Nature.

THE great importance of an early religious education may appear from this consideration, that the impression which ideas make upon the mind does not depend upon the *definitions* of them, but upon *sensations*, and a great variety of ideas, that have been associated with them; and these associations require time to be formed and cemented. The idea of *God* may be defined, and explained to a man of the world, who has hardly ever heard, and seldom thought of

him; but the *impression* that is made upon his mind when the name of God is, at any time, mentioned to him, cannot be the same with that which will be felt by a person who has been accustomed to hear and think of God from his infancy, who has been much conversant in the scriptures, and has lived in a general habit of devotion. In the mind of such a person the idea of God must have acquired a thousand associations, which, though they are infinitely complex, will be felt as one sensation; but, from the nature of the thing, it is impossible that it should ever be fully explained, or communicated to another. The analysis of such an idea is far too difficult a problem for any human sagacity; or if the thing were possible, the doing of it would not enable a person to communicate the sensations that entered into it; because the same events in life would be necessary to to it; and without these the same resulting ideas and impressions cannot be obtained.

For this reason no two persons can have precisely the same idea of any thing about
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which they are much conversant: for the *minute associations* which enter into it will be different, though they may have a great resemblance; and perhaps there is no object of our thoughts from the impression of which men feel more differently, than the idea of God; though the impression made by it on the minds of persons educated in a similar manner will be nearly the same, so that by using the same words they may communicate what may, with sufficient propriety, be called *the same feelings* to each other.

THIS observation, which appears to me of considerable importance, I shall endeavour to illustrate by a case that very much resembles it. All persons know what is meant by the term *father*, and if they were asked, would define it in the same manner; but the man who has never known a father of his own, or, which is nearly the same thing, has had little connection with him, no dependence upon him, or particular obligation to him, will by no means have the same feelings

when the word is pronounced to him, with the man who was brought up in a constant uninterrupted intercourse with a father, and has been the object of innumerable endearments and kind offices, and who has likewise frequently felt the effects of paternal correction. Every instance of this nature has an effect, and therefore leaves an impression upon the mind, which is not wholly lost. For though it soon becomes separately indiscernible, it makes part of an infinitely complex sensation, and is one of the elements of what is called *filial affection*, or that mixture of love and reverence which is the necessary result of paternal care properly conducted. Now the most transient idea suggested by the word *father* will excite in the mind of such a son a *secondary idea*, which, though it does not affect the definition of the term, is, however, inseparable from it; and if dwelt upon, it will unfold itself into a most exquisite and incommunicable feeling. To have this feeling a man must have lived a whole life in a particular manner.

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IN like manner, besides those ideas annexed to such words as *God, religion, future life, &c.* which can be communicated to others by their definitions, there are what are sometimes called *secondary ideas*, or *feelings*, which are aggregate sensations, consisting of numberless other sensations and ideas, which have been associated with them, and which it is absolutely impossible for one person to communicate to another; because the same education, the same course of instruction, the same early discipline, the same or similar circumstances in life, and the same reflections upon those circumstances, must have concurred in the formation of them. They are, however, these infinitely complex and indescribable feelings that often give those ideas their greatest force, and their influence upon the mind and conduct; because dispositions to love, fear, and obey God have a thousand times followed those complex feelings, and pious and worthy resolutions have been connected with them.

ON this account, persons whose education has been much neglected, but who begin to hear of religion, and apply themselves to it late in life, can never acquire the *devotional feelings* of those who have had a religious education; nor can it be expected that they will be uniformly influenced by them. They may use the same language, but their feelings will, notwithstanding, be very different.

THE difference is, however, nothing more than is observed in other similar cases. A man, who has from his infancy been conversant with any thing, will have ideas of it very *differently modified* from those of the person who has acquired them by the information of others, or later in life. A person who has been bred in a camp will have very different ideas of every thing relating to *war* from those who have only heard, or read of such things, or who have seen something of war later in life; and the ideas of the former cannot, in the nature of things, be communicated with precision to others; because the
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component parts of those ideas, or, rather, the *feelings*, were acquired by passing through a variety of scenes which made a deep impression upon the mind, and therefore left traces proportionably deep.

I SHALL conclude with observing, that the influence of general *states of mind, turns of thought*, and *fixed habits*, which are the consequence of them, is so great, that too much attention cannot be given to education, and the conduct of early life. Supposing the present laws of our minds to continue (and there is no more reason to expect a change in them than in any other of the laws of nature) our happiness to endless ages must depend upon it. It is a necessary consequence of the principles of association, that the mind grows more callous to new impressions continually; it being already occupied with ideas and sensations which render it indisposed to receive others, especially of a heterogeneous nature.

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WE, in fact, seldom see any considerable change in a person's temper and habits after he is grown to man's estate. Nothing short of an entire revolution in his circumstances, and mode of life, can effect it. This analogy will lead us to consider the state of our minds at the commencement of another life (being produced by the whole of our passage through *this*) as still more fixed, and indisposed to any change for the better or worse. Consequently, our happiness or misery for the whole of our existence depends, in a great measure, on the manner in which we begin our progress through it.

THE effects of religious impressions made upon the mind in early life may be overpowered for a time by impressions of an opposite nature, but there will always be a possibility of their reviving in favourable circumstances, *i. e.* in circumstances in which ideas formerly connected with religious impressions will necessarily be presented to the mind, and detained there. Let a man be
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ever so profligate, his friends may always have hopes of his being reclaimed, if he had a religious education, and his religious impressions were not effaced very early. But if no foundation of religion has been laid in early life, many of the most favourable opportunities of being brought to a sense of their duty are lost upon them. For in the minds of such persons there are no religious impressions, not even in a *dormant state*, and capable of being revived by circumstances that have the most natural, and the strongest connections with them. Also ideas of religion, like those of other objects with which we form an acquaintance too late in life, will never make much impression; and being foreign, and dissimilar to all the other impressions with which the mind has been occupied, they will never be able to take place for a sufficient length of time; other associations continually taking place to the exclusion of these.

BESIDES, as the objects about which we are much conversant are apt to become magnified

nified in our minds, as persons unavoidably value their own professions and pursuits, and the more in proportion as they have less knowledge of others; habits and practices that are really vicious, ultimately pernicious in society, and quite opposite to every thing of a religious nature, will have formed unnatural associations with ideas of *honour*, *spirit*, and other things of a similar kind; so that some virtues and religious duties, as humility, modesty, temperance, chastity, &c. will never appear to them respectable and engaging; and, on account of the connection of these virtues with others, every thing belonging to strict morals and religion will be regarded with aversion and contempt. This turn of thinking may, for want of early religious impressions, be so confirmed, that nothing in the usual course of human life shall be able to change it. The very things that are the *means* and *incitements* to religion and devotion in previously well-disposed minds have the very opposite effect on others. Thus we see that the reading of the devo-
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tional parts of scripture, of incidents in the life of Christ and the apostles, the meditation upon which fills the minds of some with reverence and devotion, even to extacy, are read by others with ridicule or disgust. No *argument* can be of any use to such persons, because the thing that is wanting is a proper set of *associated feelings*, arising from *actual impressions*, the season for which is over, and will never return. The contempt of religion in such persons is only increased by endeavours to persuade them of its value; so that it is much more advisable, when persons are got to a certain pitch of infidelity and profligacy, to let them alone, and entirely cease to remonstrate with them on the subject. The very discoursing about religion only revives such ideas as they have formerly connected with it, and which render the subject odious to them.

THE plain inference from all this is, that if we wish that religious impressions should ever have a serious hold upon the mind, they must

must be made in early life. Care, however, must be taken, lest, by making religious exercises too rigorous, an early aversion be excited, and so the very end we have in view be defeated.

SECTION XIII.

Of the Education of PERSONS OF RANK and FORTUNE.

THERE are several things that ought to be particularly attended to in the education of persons of rank and fortune, in order to counteract, as far as may be possible, the unfavourable impressions that will necessarily be made upon them when they come into life, and with respect to which we cannot always promise ourselves much success.

THE first, and most important, but the most difficult of all, is to give them a just
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sense of religion, which is very rarely found in the higher-ranks of life, except in the form of a mean and abject superstition, similar to that in which the violence and licentiousness of the ancient feudal lords, in this and other countries, often terminated; and which was nothing more than passing from one extreme of character to another.

PERSONS who are continually beset with every thing that is seducing and imposing in the world, with no one at hand to check or controul them, or even to remonstrate with them, and generally with enow to encourage and applaud their irregularities, cannot be expected (especially in younger life, when their passions are strong, their reason weak, and their experience and foresight nothing at all) to use many efforts to restrain themselves. So long as the means of indulgence are in their power, they generally give a loose to their appetites and passions, and will not listen to the admonitions of reason and conscience, till habits of dissoluteness are completely

pletely formed; which continually prompt them, though often without much pleasure, and not unfrequently with actual pain and constant disappointment, mortification, and remorse, to persist in vicious courses, till a proper reformation is impossible.

THE rich and powerful find also so many persons subject to their absolute orders, and, from their youngest years, persons who, though not subject to their controul, are nevertheless subservient to them, by the provision of their parents or guardians; and they so soon find persons whose interest it is even to prevent their wishes, that their thoughts are not sufficiently turned towards a *superior power*, which is invisible, and does not necessarily obtrude itself upon them. This circumstance concurring with a multiplicity of business, engagements, and society (which is seldom of a favourable turn) they have but little leisure for *serious reflection*, and thus live *without God in the world*, without any sense of his being, perfections, or providence, and
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wholly occupied with present enjoyments and pursuits.

I SHALL not attempt, in this place, to describe how exceedingly low and poor are all the enjoyments of sense, and all the frivolous gratifications that riches and power can command, destitute of that *self-government*, those *disinterested affections*, and *exalted views*, which the belief of christianity inspires. Wealth can yield but a very poor and imperfect enjoyment of any kind, without a sense of that *universal bounty* from which it is derived, and of the obligation which thence arises of employing it for the good of others. And without these principles of religion, the mind is very ill prepared for a *reverse of fortune*, against which no person in this world can be ensured; whereas the truly pious man receives all the dispensations of providence, prosperous or adverse, with equal thankfulness.

ON this account, double care should be taken to instil into the minds of the opulent

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youth a just sense of rational religion; teaching them to consider that they have a *master in heaven*, who, according to his sovereign pleasure, *maketh rich or maketh poor*, and *who regardeth the rich no more than the poor*; that to this great Being they are accountable for the use that they shall make of their riches and influence; they being, in fact, no more than *stewards* of the bounty of Divine Providence, for the benefit of all to whom their good offices can extend; and that, being freed from a necessity of attending to their own immediate wants, they are under the greater obligation to attend to the wants of others; that nothing is so mean and despicable as excessive personal indulgence, and nothing so great, god-like, and happy, as to feel, to study, to labour, and to spend for others.

TILL this generous principle can operate to its full extent, care should be taken to rouse the *ambition* of opulent youth, to awaken a passion for glory, honest fame, and reputable

putable distinction, which arises from being among the first either in domestic improvements, or public employments. The latter road is often shut up by the sense of a man's own dignity; but the former is always open, and is a field of exactly the same extent with a man's fortune, so that there will always be room to exert himself in it to the utmost.

LET the opulent youth, therefore, be taught to know the value of his own lands, and the produce they are capable of, with the most advantageous manner of cultivating them himself, or letting them to others. Let him be carefully taught every branch of *natural knowledge*, and in what manner mankind have availed themselves of it, in the several manual arts and manufactures; and if with this he have also a competent skill in the more *liberal* and *elegant arts*, it will be impossible (if he has a soul worth cultivating at all) that he should want sufficient and proper employment, or not have a taste for it; and thus become, by vice and excess, a burden to himself, and a nuisance to others.

IF a man of fortune be called forth to act for his country, if his abilities be equal to it, and if the terms on which he acts be reputable to him, it is certainly the first of all social duties, and therefore his education should be conducted with a view to it. The next is to diffuse plenty and happiness in the smaller sphere of his own domains. A third is to endeavour to extend the bounds of the knowledge of nature and art, by which he may do more than any mere statesman. For he may increase the power and happiness of mankind, and be the benefactor of his whole species.

ANOTHER thing to be particularly attended to in the education of persons of large fortunes is the moral obligation, as well as the personal advantage, of the *punctual and timely payment of all debts*, particularly those that may be due to tradesmen, who, being really honest, and therefore not making an exorbitant profit, cannot afford to give long credit.

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PERSONS of rank and fortune, not coming in the way of their tradesmen, and other creditors, are, on that account, apt to be too little attentive to punctuality in paying the debts that they contract: whereas persons of the same rank, having frequent intercourse, would be ashamed to look one another in the face, if their debts were of longer standing than usual. On the other hand, *debts of honour*, as they are called, are punctually paid; because they are contracted among *equals*, who frequently see one another, and who could not bear the insults to which they would be exposed if those obligations were not discharged.

IT is likewise a necessary consequence of the great having no personal intercourse with their tradesmen, and other persons of lower rank in life, that they have no knowledge of their sentiments and feelings; and therefore have no idea in what light they themselves are considered by them, or how much their general *character*, and *influence*, are concerned in things of this nature, and

consequently of how much importance it is to them, as *men of the world*, and of *ambition*, to attend to them. And since no person will ever presume to speak to any great man upon this subject with the emphasis that ought to be laid upon it, it is of more particular consequence to represent these things to them in the course of their education.

FOR the same reason that a great man has a little chance of knowing what people think of him, he cannot easily tell how far his promises, or assertions of any other kind, are regarded by the persons to whom they are made. Whatever he chuses to assert, by way of excuse for the non-performance of any promise, or to gain any other particular purpose, with an inferior, is received with a face of perfect acquiescence and satisfaction, which deceives him into a belief that his artifice has succeeded; whereas the case, in general, is, that the person whom he attempted to cajole only thought that it was most for his interest to *seem* to be cajoled. By this means, however,

ever, the great man is led to form a very high opinion of his own address; and gradually using less and less art (from finding that, to all appearance, *less* answers his end just as well as *more*) at last he scruples not to utter the most barefaced falsehoods; till those who are acquainted with him (without, however, giving him the least hint of the matter) consider every thing he says as standing for just nothing at all.

ON this account, a strict regard to truth cannot be represented as a thing too sacred to a youth of rank and fortune. The most rigid fulfilment of his promises should ever be exacted of him, and the smallest deviation from truth, in any circumstance, in repeating a story, &c. ought to be noticed, and properly censured. A man of rank stands but little chance of being told to his face that he is a *liar*, and that, in common acceptance, his word stands for nothing; but he will certainly feel the *effects* of it, though he may never, or not till it is too late, discover the *cause*.

THE reciprocal duties of parents and children, and especially those of children to parents, should be particularly insisted upon, in the education of persons of large fortunes. These affections, which, next to the conjugal ones, are the most valuable ingredients in the cup of human life, have not the same opportunity of being properly formed, and of coming to their due maturity, in the highest, as they have in the middling, or even in the lowest classes of life: for the circumstances which most eminently contribute to their formation and growth are *frequent intercourse*, and mutual *dependence*.

IT is the constant hourly attention that a mother gives to her child, an attention that commences, on her part, even before it is born, and not any thing properly *instinctive*, that is the cause of the idea of it becoming associated with almost every idea and affection of her soul, which is the source of maternal tenderness, a kind of tenderness that the father seldom feels any thing of till some months

months afterwards, when it is acquired by the same attention. Hence it is that a sickly child generally gets the largest share of its parents' love. It requires, and gets, the largest share of their *attention*. For the same reason, also, *nurses*, who are not mothers, feel more of this tenderness than the mothers who hire their children out to nurse. The same familiar intercourse that endears a child to a parent does, likewise, endear the parent to the child; and to expect these affections without such intercourse and attention is the same thing as expecting the harvest without the previous seed-time.

PERSONS of large fortunes, and consequently large *connections*, are seldom at home long enough for that intercourse, and those endearments, which gradually supply the associations that constitute parental affection. For these are mechanical things, and cannot be acquired without the association of the proper ideas and sensations, which only time and intercourse can supply. Accordingly,
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what is done for children by parents of large fortune is generally done from a principle of *honour*, and from a regard to what is deemed an indispensable requisite in their station in life, without which they would be disgraced; and also to establish a family for future ages; all which are little more than selfish considerations, and have but little connection with the principle of *disinterested love* for their offspring.

Thus the children of men of fortune, seeing little of their parents, have but little attachment to them; and being educated with a view not to *get*, but to *spend* a fortune, receiving a great deal of adulation while they are young, and their inclinations being generally indulged, as they grow up, their demands increase, often beyond the power, or at least the inclination of the parent to supply. Hence arise jealousies and mutual aversion, till the son comes to look upon his father, not as a person who is of any *use* to him, but as one who *stands in his way* to the possession

session of a large fortune, and secretly wishes for the period when that which is the great obstacle to his doing, in all respects, just as he pleases shall be removed. When the largest fortunes that men can bequeath, such as kingdoms, and principalities, are depending, it is a known fact that the heir apparent is almost universally in this situation with respect to the prince on the throne; so that they are very frequently at open variance, and have their opposite measures and partisans. And, for similar reasons, it cannot but be that the same thing will be the case when very large estates are depending.

IN middling stations the father and son are useful to each other through life, at least so long as is sufficient to generate an affection that can never be wholly extinct; and whenever a separation takes place, the parent has the satisfaction of knowing that he dies most sincerely lamented. And though this circumstance does, in one sense, add to the pain of separation, it is, upon the whole, infinitely more pleasing than to die unlamented.

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To counteract this necessary tendency of the situation of an heir to a large fortune, the parent must lay himself out for the advantage of his son; he must apparently interest himself in his education, and do more for him than, by law or custom, he is indispensably obliged to do. When the son sees his father deny himself various gratifications for his sake, and lessen his own income in other respects for his greater improvement and advantage; when he sees that his father really *feels* for him, and *takes an interest* in every thing relating to him, he will feel for his father in return, and will consider the wealth and honours of a person so near to him as *his own*, though he has not the immediate possession, or disposal of them. A sense of religion would abundantly supply this defect, and therefore every proper argument from this source should not fail to be inculcated from the earliest period of life.

IN order to check that pride and self-sufficiency with which the minds of young persons

sons of noble birth and ample fortunes are too apt to be swelled, the true nature and value of their situation and circumstances should, upon all proper occasions, be faithfully represented to them. Wealth has its advantages, but they are such as are generally more than balanced by its necessary disadvantages. So that, upon the whole, the chance that the wealthy have of being really happy in life, and of spending their time in a manner most agreeably to themselves, is considerably less than that of persons in middling circumstances. Rank and fortune, as well as superior knowledge, or any other power, are to be considered as the *means of usefulness and happiness*. But these, like any other means to an end, require a right application; and every person may see enough in life to satisfy him, that great riches are very far, indeed, from necessarily making a man either useful to others, or happy in himself, which things, by the wise appointment of Providence, generally go together.

THE advantages of great wealth are exceedingly overrated by mankind, especially in commercial countries; whereas, in fact, unless a man have superior *virtue*, and superior *ability*, in proportion to his greater riches, they are a mere incumbrance, and give him a less chance both for virtue and happiness than he would otherwise have had. Where all these advantages unite, the character is most glorious and god-like; but without virtue, and good understanding, *mere wealth* never fails to make a man the object of greater contempt or abhorrence than he could possibly have been without it. Considering that superior riches, and the power which they necessarily give, are not generally joined with superior greatness of mind, a wise man will feel himself disposed to look upon the great and the wealthy with compassion; and the more we see of life, the more we shall be convinced of the treasure of wisdom which there is in the prayer of Agur, Prov. xxx. 8.

“ Give me neither poverty, nor riches, feed
“ me with food convenient for me; lest I
“ be

“ be full, and deny thee, and say Who is
“ the Lord; or lest I be poor, and steal, and
“ take the name of my God in vain.”

WITHOUT a *well-disciplined mind* great riches and power never fail to produce *insolence* towards a man's inferiors, and its never-failing concomitant, *servility* to his superiors; and with the loss of *true dignity*, arising from an independency of mind and conduct, all true self-enjoyment is at an end; and which way soever a man turns himself, his mind is the seat of nothing but fullness or anxiety. The rich, also, being accustomed to have the greatest attention paid to them by those who are about them, are apt to expect more deference from those who are independent of them than, in this country, will be paid; which is a constant source of disappointment and vexation to weak minds overburdened with wealth. Besides, how insignificant soever the character of a rich man may be, his riches will never be insignificant. Wealth is seldom enjoyed with *mere innocence*.

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It will either make a man a blessing or a curse to his neighbours, and to his country.

SECTION XIV.

Observations for the Use of Persons in the MIDDLE CLASSES OF LIFE.

ADVICE is more or less wanted in proportion to the *choice* a person has in those things which the advice respects. Hence the proverb that "choice breeds care." On this account advice to persons in the lowest classes of life, with respect to the education of their children, is necessarily limited to a few articles, such as a care to give them habits of industry, sobriety, honesty, and other virtues, and, if possible, to have them taught to read and write. For in their mode of life, and the manner in which the bulk of their time must be spent, they have very little to command. This will almost entirely depend upon
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the circumstances in which it has pleased Divine Providence to place them.

IF, however, those who have the poorest prospects in life can be taught contentment in their station, and a firm belief in the wisdom and goodness of Providence that has so disposed of them, and consequently apply themselves with assiduity and cheerfulness to the discharge of their proper duties, they may be almost as happy, even in this world, as the most virtuous of their superiors, and unspeakably happier than the generality of them, whose tempers and dispositions by no means suit their more exalted stations, and who have not virtue in proportion to their wealth.

IF we advance to the class beyond the mere labourers, to those who can be taught an employment in which some degree of *art* and *skill* is requisite, there is more room for deliberation and choice. This is still more the case with those whose fortunes admit of their

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being trained up to what is called a *profession*, and more still with those who can command a sufficiently easy maintenance without the help of any trade or profession at all.

To all persons raised above the lowest stations in life, it is of the greatest importance to form just notions of *happiness*, that, at the same time that they are the most anxious for the well-being of their offspring, they may not be laying a foundation for their unhappiness through life.

THE greatest mistake on this important subject is, that what is called a state of *independence* is necessary to happiness; whereas experience might convince us, that an obligation to the constant but moderate exertion of our faculties, even for our support, at least for an easy support, is generally much more favourable to the real enjoyment of life; both because it is a greater obligation to *virtue*, and because it enforces a regular *exercise*, without which we should be a prey to a languor

guor and wearisomeness, that is far more insupportable than any bodily labour, or than any other kind of anxiety. For the mind suffers more in a state of suspense, and uncertainty what to do, and how to get the time over, than in almost any exertion whatever. In a long course of time, when a person has no sufficiently interesting pursuit, this wearisomeness often becomes intolerable, and it is perhaps more frequently the cause of suicide, from life becoming absolutely insupportable, than all the other causes of it put together.

MEN pass their lives most happily in an uninterrupted succession of moderate sensations and emotions, which requires some uniform mode of life, and no want of objects of pursuit. Now though it be irksome at first to be over-ruled in the choice of our mode of life, and to find ourselves under the necessity of living in a certain manner, in order to our living at all, at least to our living comfortably; yet the mind at length yields with-

out reluctance to this, as well as to every other kind of necessity, and habit makes any mode of life sufficiently agreeable to us. And an object with respect to which we have no choice is infinitely better than having no object of pursuit at all; and in general our feelings during any pursuit are far more agreeable than during the uncertainty and hesitation that precedes the choice of it. It may even be conceived that the alarms of war may be preferable to a state of indolent dissipation. By the wise appointment of Providence our enjoyments are generally in proportion to our hardships in life.

THE chief resources of the wealthy are, sensual gratifications, and amusements; but labour is necessary to give them a proper relish. It is serious business only that makes amusement pleasant; and the labourer only knows the sweets of rest, as the hungry and thirsty alone can taste the genuine pleasures of eating and drinking. Constant employment is likewise necessary to preserve the
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body in health, without which the most ample fortunes can avail us nothing.

NOTWITHSTANDING this, all persons having experienced more or less of the irksomeness of labour, and consequently having had a high enjoyment of rest, we earnestly wish for less labour and more repose, without considering that without labour there can be no real repose, the one being relative to the other; and it is generally observed that persons who retire from business on account of the fatigue attending it, soon find themselves more weary of rest than they ever were of labour.

It is certain, however, that as we advance towards the decline of life, we grow unfit for labour, and in that proportion have the truer enjoyment of rest. It is, therefore, rational to make provision for rest and retirement in old age; but then we do wrong to transfer this to the case of our children, who are young, fit for labour, and conse-

quently unqualified to enjoy rest. In fact, youth is no more prepared to enjoy that tranquillity and repose, in which old persons find all the satisfaction they are capable of, than old persons are qualified for the vigorous exertions of youth.

It should also be considered, with respect to wealth, that the value of it is never truly known but by him who has acquired it; so that when a provident, but unwise parent, submits to toil and hardship, in order to leave an estate to his son, he only provides him something to waste and dissipate, but not to *enjoy*. The prodigal youth is even generally much less happy in spending the estate than the father in getting it; though the object of his toil has been to make his son more happy in being exempt from it.

BESIDES, it is a common observation, that there are as great fortunes, and especially as great a number of moderate fortunes, now in the possession of persons who have *acquired* them,

them, as of those who have received them by inheritance; so that the chance of having a son *die* rich is perhaps as great when he has had a good education, and has only been put into the way of providing for himself, as when he begins with that independence which he might have gained.

BUT the greatest injury that can be done to young persons, is to bring them up with expectations of living in an easy independence, when it is not in the power of the parent to enable them to support it. Young men in this case have hardly any resource but in gaming, or the most desperate courses, and young women in prostitution.

THE principal advantage that can be derived from independence is, leisure to improve the mind by reading and scientific pursuits; but this end may be effectually attained in sufficient *intervals of leisure*, which are often enjoyed with peculiar satisfaction, and improved to the greatest advantage, so as

to be of more real value than the power of devoting one's whole time to study. And that kind of knowledge which contributes the most to enlarge the comprehension of the mind, and improve it, is attained with no great trouble, such as history, geography, the general principles of philosophy, and astronomy, moral reflections on the conduct of life, and the nature and destination of man. But the most truly valuable of all studies, that which enlarges the mind the most, and most eminently contributes to true happiness, lightening the burdens, and heightening the pleasures of life, is that of the scriptures. These books alone, and a few others, well studied, will do so much for a man in this respect, that all that can be added bears but a small proportion to this capital stock.

ACCORDINGLY, we often find, even in very low stations in life, persons who have a turn for reading and speculation, with very few books besides the Bible, superior to many general scholars, more capable of conversing readily

readily on the important topics of theology, morals, &c. and more superior in mind to the charms and frowns of fortune.

THE case of young women whose parents can, and, from their connections, *must* live genteelly, but who have no fortunes to leave them, as the daughters of clergymen, &c. is attended with the greatest difficulty. They of course see genteel company, and their acquaintance are chiefly in a class superior to their own. This mode of life, while their parents live, they are able to support, but when their parents die, they are left destitute. On this account, whatever parents are able to provide should be disposed of in favour of daughters in preference to sons.

IF, however, parents, in their circumstances, take care to have their daughters taught such things as women can maintain themselves by doing, they will never be under a necessity of living in a servile dependence upon any person. If their education has
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been virtuous and proper, and at all liberal, they will be valuable wives to men of liberal minds and better fortunes, and they will be particularly well qualified to conduct the education of others. But it is peculiarly necessary that they be taught to see their situation in its true light, that they may not flatter themselves with prospects, which there will be no probability of being realized; in consequence of which, they may pine away their lives in a melancholy despondence, if not in absolute poverty and distress.

SECTION XV.

*Of the ATTENDANCE OF SERVANTS on
young Persons.*

IN order to acquire a just sense of the obligations of justice and humanity, a man must put himself in the place of those with whom

whom he has to do. Without this it is impossible that he should feel for them. The proper and natural method, therefore, of making a young person sensible of the value of the services that are done him by others, is to make him do as much as possible for himself; and a person of fortune will not have the less, but the more just sense of true dignity and propriety of sentiment, for having, for some time, submitted to do what his servants are afterwards to do for him. The imperious behaviour, cruelty, and extreme laziness of many of the West-Indian gentlemen, is manifestly owing to their being accustomed to be served by slaves, to a degree that is really incommodious to themselves. This practice necessarily gives them the idea of their slaves having no rights of their own, and leads them to consider all persons in the capacity of servants as being formed to be subservient to their convenience and pleasures.

THE practice of domestic slavery debases the mind of the master as much as it does that

that of the slave himself. A person of a truly generous, humane, and liberal disposition, who enters into the feelings of all with whom he has to do, is prepared to change places with any of his fellow-creatures, if Divine Providence should so appoint it; and he cannot be a perfectly good master, who, in a change of circumstances, would not make a good servant.

BESIDES, with respect both to real dignity of mind, and a preparation for such reverses of fortune as this world abounds with, it becomes every man to be capable of being as *independent* as possible of all others; so as to be able, with the greatest facility, and the least pain of body or mind, to dispense with their services, and act for himself. It was an excellent institution of the Jews, and, if I remember right, of the Persians, that all persons, of whatever rank, should learn some manual art, by which, if they were reduced to it, they might be able to get their living. Thus the apostle Paul, whose circumstances were probably affluent, as his education

cation was liberal, was able to get his bread by the trade of a tent-maker, as he did at Corinth.

ALSO, the more dependent a young person is upon servants, in consequence of being accustomed to do little for himself, the more *intercourse* he must necessarily have with them; and it will hardly be possible to find servants from whom he will not be in danger of receiving a tincture of something low, mean, and illiberal in his language, and manners, or vicious in his disposition.

SECTION XVI.

Of FOREIGN TRAVEL.

IF it be intended that a man should live in one particular country only, and contract the strongest possible attachment to the customs of that country, he ought certainly to see

see no other; because, though the knowledge of other countries, and other customs, may end in a rational approbation of his own, and therefore in the best grounded attachment to it; yet there is some uncertainty and hazard in the case; and there is no country or constitution possessed of so many advantages, but that a person who has an opportunity of being acquainted with others, must be sensible that his own is inferior in some respects, and consequently he cannot be quite satisfied, without endeavouring to introduce into his country those advantages of other countries of which it is capable.

BUT though what may be called the *best* and most *valuable* of all attachments to our country arises from a thorough knowledge of its excellencies, compared with those of other countries, yet perhaps the *strongest* attachment is to be found in those who have never seen any other spot than that on which they were born, arising from a comparison of it with their *ideas* only of other countries, of which they have generally very partial, false, and injurious accounts;

counts; their natural prejudices leading them to listen to, and give credit to such. No person who has travelled can have that utter contempt for foreigners, which is to be found in some who have never stirred from home. This is equally remarkable in the highly civilized Chinese, and in the absolutely uncivilized Samoeids. See *Le Brun's Travels*. Thus, also, the man who has not been permitted to know any religion but his own, is generally, by that means, made the greatest bigot, and entertains the most violent hatred and abhorrence of all other religions.

BUT certainly the proper object of education is not to form *bigots*, either with respect to religion, or civil policy, but principally to enlarge the mind, by a knowledge of what the world is, and what it contains, by an acquaintance with the laws of nature, and the designs of the great author of nature. This general knowledge contributes to the perfection of the *man*, and without an opportunity of acquiring more or less of this knowledge,

knowledge, his superior faculties would have been given him to no purpose ; for with the intellects of a Newton, he would have been no better than a brute. And as this knowledge is that which forms a perfect *man*, or the man who best understands and enjoys his rank in the scale of being, and is qualified to teach others to understand and enjoy it ; so the perfect *citizen* is formed by an acquaintance with the different laws and civil institutions that have been adopted by mankind, and with the effects of them, as they are represented in history.

No other knowledge can enable a man to make the most of his situation as a member of society. This alone can give him solid weight and influence with his fellow citizens, and dispose him to make the best use of that influence, in proposing, and carrying into execution, such improvements as shall tend to make them all more wise, virtuous, powerful, and happy.

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THE question cannot be about the utility of travel in general, to form the man, the gentleman, or the citizen. All that can be admitted into discussion is the *time*, and other *circumstances* of it. The time would be a matter of indifference, provided a man could transport himself with perfect ease into any country, at any time, and return with the same facility. For if a number of things are to be compared, it is generally of little consequence which of them is seen and examined first; but I do not mean these observations for inhabitants of the world at large, but for those who must attach themselves to one particular spot, who must, in general, live and act in it as soon as they come to the full use of their faculties, and who have no opportunity of seeing much of the world except once.

Now if we consider at what time a young person is likely to receive the most benefit, and the least injury, from foreign travel, it appears to me that we can hardly fix

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the time for it too late, before our traveller be called into public life himself. He will then have acquired a sufficient acquaintance with the principles of liberal science in general, and with the constitution of his own country in particular, by means of which he will know to what objects to turn his attention, and so will be able to see and learn much in a little time.

BESIDES, what is of more consequence still (because of more consequence to his happiness and influence) his *general character* and *habits* will be, in some measure, fixed, so that he will not be so liable to be struck with first appearances, nor will his morals be so easily corrupted, as if he had travelled at a more early period. What can be expected from foreign travel when a man knows nothing at the time that he sets out, when he has no fixed principle of religion, and no habits of virtue formed? He must necessarily return a mere coxcomb, and an infidel of the most profligate kind.

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HAD I the entire conduct of the education of a person of fortune, and circumstances were favourable to it (for, after all, one half depends upon what may be called *circumstances*, i. e. things in which hardly any two cases agree) he should, after a good home education, see his own country at eighteen, nineteen, or twenty; he should marry about twenty-one, and not see the continent, or at least not much of it, till twenty-five or twenty-six; and no man should have any voice in public affairs before thirty. Some inconvenience, no doubt, would attend a man's leaving his wife and family for so long a time as may be necessary for his travels, but unspeakably less than the inconveniencies which we see to be derived from travelling so early as men of fortune now generally do.

THERE has been a difference of opinion with respect to the *countries* which a traveller should visit. Now, if I meant to form a *philosopher*, he should study chiefly among the uncivilized part of mankind, where he would

have an opportunity of seeing more of nature, as in the northern parts of Europe, Asia, and America, and the southern parts of Africa, or in the new discovered countries nearer the south pole: but the *citizen* and *statesman* should spend the greatest part of his time in the civilized parts of Europe, and after seeing Holland, Germany, France, and Italy, he should, if it were equally easy and expeditious, see China also.

SECTION XVII.

General Advice relating to the TWO SEXES.

THE two sexes being formed for each other, and the most valuable part of their common happiness depending upon their sentiments and conduct respecting each other, it is highly necessary that attention should be given to this object from their earliest years; very early and strong impressions, favourable or unfavourable, not being easily effaced.

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IN general, it is certainly right that the two sexes be taught to think well of each other; but since men act an offensive, and women a defensive part in their intercourse, the latter should more especially be taught *caution*, and the former *respect*. Even extremes in these cases cannot be attended with much inconvenience, whereas a deficiency may be fatal. If a young woman be taught to think well of all young men that may solicit her favour, she will almost certainly be ruined and undone; and if young men be prepared to entertain no respect for women, they will, without scruple, endeavour to make them subservient to their pleasure, and will not, without necessity, think of any honourable connection with them.

ON the other hand, if women be forewarned of the deceitfulness and artifices of men, they will be guarded against seduction, and will not fail to take the advice of their guardians and friends before they put themselves into their power. And if young men

be taught that women in general are virtuous and respectable, they will not entertain the thought of seducing them, or of abusing their confidence, and consequently will have no idea of any connection but of an honourable one for life. The superstitious veneration for the female sex in the age of chivalry was favourable to virtue, and tended to repress the violence and licentiousness of antient times.

HUMAN nature always yields to necessity, we never so much as struggle against what is deemed to be impossible, and our efforts to conquer are, in all cases, only in proportion to our hopes of victory. Accordingly we see that the most profligate of mankind never think of insulting women of known virtue and honour with any dishonourable proposals. So that it is plain that the very idea of irregular indulgence would be precluded, or instantly repressed, by the opinion of all women being of that character.

SINCE, however, the truth of facts cannot, and indeed *ought not* to be concealed from youth,

youth, let all young men be taught to consider virtuous women with respect, and the vicious with abhorrence; which will, in some measure, have the same effect.

THE fatal consequences of the irregular commerce of the sexes I shall not here insist upon, as I have done it pretty largely in my *Considerations for the Use of Young Men and the Parents of Young Men*, which, for this reason, I shall subjoin to these *Essays*. It is one of the most important of all objects in the conduct of *life*, and therefore demands the greatest attention in the business of *education*, especially as young persons advance to the age of puberty.

which, for all young men, be taught to con- sider virtuous women with respect; and the system with a reference, which will, in some measure, save the time and labor of the

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CONSIDERATIONS

FOR THE USE OF

YOUNG MEN, &c.

IT is a maxim too prevalent at this day, that little inconvenience arises to young men, or to the society, from *simple fornication*; and therefore that, if it be a vice at all, it is one of the lowest kind, and such as may be indulged to youth, in order to prevent the greater evil of improper engagements for life.

ON the other hand, it appears to me, that young men do both themselves and the society very great injury by this irregular indulgence of their passions; and that the evils
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in which they, thereby, involve themselves are often irremediable; whereas the inconvenience they, by that means, avoid, is generally very trifling, if it be any inconvenience at all. This I shall endeavour to demonstrate in the following observations.

1. THE mutual inclination of the sexes, if it was not accelerated by an improper conduct of the mind, as by enflaming the imagination, with reading, exhibitions, &c. and by neglecting the acquisition of useful knowledge, as well as by an improper diet and want of sufficient exercise with respect to the body, and in general by giving no attention to laudable and vigorous pursuits, would not discover itself so early as it now generally does; and when it did discover itself, the rational faculties being more advanced, it might be restrained within proper bounds, without real inconvenience.

A REDUNDANCY of natural vigour is by no means useless, though it be not employed
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in the manner in which it is evident that nature intended it should ultimately be employed; since it contributes to make all the powers of the man, those of the mind as well as those of the body, more vigorous; qualifying him to exert himself in any undertaking with that spirit and effect which is expected from youth, and youth only; whereas excessive venery, especially in early life, debilitates exceedingly, and accelerates the languor and infirmities of old age: and promiscuous commerce enflames the passions, and excites to excessive gratification much more than the society of one only.

BESIDES, when persons have become addicted to venery, they often persist in the practice, not from any real satisfaction they have in it, as the gratification of a natural passion (since they sometimes continue the pursuit when the capacity of enjoyment is wholly extinct) but merely in consequence of *habit*; just as a person may continue to smoke, or chew tobacco, when it gives him

no real pleasure, but perhaps pain. Now, though, with respect to the mind, there is often the greatest difficulty in breaking habits of this kind, there is no real injury sustained by it. When the want is altogether imaginary, the disappointment can only affect the imagination and fancy. On these accounts, the plea that is often used for venereal indulgence, as if the constitution required it, is generally mere pretence; and men would, in fact, have, in all respects, more enjoyment of life without it.

2. It must, and will be acknowledged, that debauching a young woman is doing her an irreparable injury; but the business of *prostitution* could not have begun without it; and those who do seduce and ruin young women, are generally those who have previously formed habits of debauchery by their commerce with common prostitutes; and who have, by that means, acquired such a propensity to that indulgence, and withal so low an idea of the sex (from having had so much
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to do with the most abandoned part of it) that they are prepared for committing any outrage upon that most amiable and most defenceless part of our species. Even the marriage-bed will not long be held sacred by such persons; and indeed we see in fact, that adultery never fails to accompany, or to succeed, a general dissoluteness of morals with respect to unmarried women. And certainly that cannot be no crime which leads to the commission of what is confessedly so.

BESIDES, no man begins the practice of fornication with thinking it to be no crime. And when, by the force of habit, and upon insufficient grounds, a man can persuade himself that what he once thought to be criminal, is not so, he is prepared for the same process with respect to another criminal action, and of a higher nature. And the force of conscience, in general, is weakened by every wilful transgression of what we think to be our duty. I believe that the number of women who are debauched by those who really

really intend to marry them at the time, is small, in comparison with those who are seduced by persons who had no such intention; and if it were true that the greater part of those who debauched them did first intend to marry them, but afterwards changed their design and deserted them, it would furnish a still stronger argument against any venereal indulgence before marriage.

3. As no man ever began the practice of fornication with thinking it to be no crime, so neither can he continue it without some sense of *shame*, at least with respect to the more decent and worthy persons of his acquaintance, whose characters he most reveres; and it is to be hoped that profligacy of manners in a christian country will never be so great, but that this species of licentiousness will be disreputable, so that a man who is addicted to it will be obliged to have recourse to disguise and concealment. No man, for instance, who has the least regard to the opinion of the world (by which ideas of decency, and

and the modes of politeness, are regulated) will venture to bring his mistress into company with the same assurance as he would his wife. Now a man who has something to *conceal*, has always something to *fear*, and a detection would make him ashamed and confused; and the state of mind which these suspicious and contrivances necessarily superinduce is debasing, and inconsistent with a perfect enjoyment of life. This unmixed happiness is most righteously appropriated by nature, and the God of nature, to the man of uniform and fearless integrity, whose conduct is such, that he has nothing to apprehend from the reproaches either of his own conscience, or of the world.

It is pretended that secret, though guilty pleasures, are sweet in consequence of being so, but a man's heart must be wretchedly depraved before he can be capable of the sentiment. On the contrary, it is the peculiar happiness of the married state, that the natural passions have their proper gratification without

without the interruption of the idea of shame or remorse, which with all minds, in which there are any remains of ingenuity, greatly lessens the satisfaction; as with persons whose minds are in a perfectly right state, in consequence of a true and deeply-rooted sense of virtue, it would embitter and destroy the satisfaction altogether, even at the time of enjoyment.

THE man who gratifies his passions in no other way than the laws of nature and of his country authorize, feels that his mind is so far from being debased by the purest and most unallayed pleasures of sense, that his generous and benevolent affections are strengthened by them; and the pleasures and cares of a married life together finely improve his temper. They may almost be said to new-make the man, and render him capable of feeling and acting in a manner greatly superior to what he would otherwise have been capable of.

4. WHETHER it be acknowledged, or not, it is well known to those who have sufficient acquaintance

acquaintance with life, to be unquestionably true, that the most valuable happiness of a man in this world is that which arises to him from domestic relations, the society of a wife and children; though a man who has not those connections cannot possibly form a just idea of it. Now this most valuable stock of happiness is either wholly given up, or the worth of it greatly impaired, by all venereal indulgence before marriage. No man who has addicted himself to a promiscuous commerce before marriage is capable of that perfect and entire affection for a wife and children, which a man naturally entertains who has had no illicit gratification of that kind. In a small degree the effect of this circumstance may not be perceived; but the effect of a long-continued profligacy in this respect is exceedingly manifest, as it is often seen to end in the most dishonourable sentiments, and a confirmed contempt of the whole sex, with an utter and unconquerable aversion to marriage, or such an aptness to be disgusted with the necessary inconveniences of a mar-

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ried life, as to induce a husband readily to quit his wife for a mistress; and when this is done, whatever politeness may dictate, the true and proper happiness of domestic life is over. Numberless examples, especially among the upper ranks of mankind, confirm these observations; and the usual consequences in such cases are the extinction of families by celibacy, or the great disquiet and misery of the individuals connected under such unfavourable circumstances, living in continual jealousy and distrust.

As no man who has not been married can have a just idea of the proper satisfaction of the conjugal state, because it depends upon feelings and habits of mind, acquired *after* entering into that state, and in consequence of it; so neither can the man who has indulged himself with a variety of women before, or after marriage, have any idea of the unallayed satisfaction with which that man views his wife and children, who is conscious that he has lived to them only, having never had any
other

other object of that kind of affection; and who, being entitled to, can with confidence expect a reciprocal and undivided affection.

By this means it is, and by this means only, that a foundation is laid for that strong attachment which men and their wives, who have lived virtuously and happily together, nerally have for each other; an attachment which is not only often known to continue long after the period of venereal indulgence, but to go on increasing with age, even to extreme decrepitude.

THIS is finely expressed in the old song of Darby and Joan.

No beauty nor wit they possess,
 Their several failings to smother;
 Then what are the charms, can you guess,
 That make them so fond of each other?
 'Tis the pleasing remembrance of youth,
 The endearments which youth did bestow,
 The thoughts of past pleasure and truth,
 The best of our blessings below.

These traces for ever will last;
 No sickness or time can remove;
 For when youth and beauty are past,
 And age brings the winter of love,
 A friendship insensibly grows,
 By reviews of such raptures as these;
 The current of fondness still flows,
 Which decrepit old age cannot freeze.

Now, in fact, every act of venereal indulgence before marriage is a deduction from this most valuable stock of happiness, which every man has a prospect of securing to himself, by the proper government of his passions, and confining them to one object. But alas! how many rashly throw into the vortex of youth, where it is quickly dissipated and lost, that which might last through life. In fact, it is the folly of the man who dissolved and swallowed a diamond of immense worth, which could have given him no real satisfaction, and which, if preserved and properly applied, might have been made subservient to innumerable excellent uses.

5. If, in consequence of unrestrained indulgence, a man should have children by more women than one (and every man should always lay his account with the natural and probable consequences of his actions) the evils resulting from it are manifest, and the embarrassment in which that circumstance will involve him, if he have the least sense of the duty of a parent, must be exceedingly great. Whatever distinction the laws of particular countries may make between wives and concubines, every man is under a natural and indispensable obligation to provide for the happiness of all his offspring. In the eye of reason every child that owes its birth to any person has an equal claim upon him. But how can he give equal and sufficient attention to all his children, legitimate and illegitimate, without exciting the jealousy and hatred of the different mothers? And with what prospect of success can he endeavour to instil into their minds the principles of virtue and sobriety (which is certainly as much his duty as making provision for their

comfortable settlement in the world) when he sets them such an example as this in his own conduct?

AGAIN, how can a man who has any remains of moral or humane feelings bear to consider the condition into which he introduces his illegitimate children? They will be looked on with disgust and aversion by his wife, her children, and all his other relations, as a disgrace to the family, if not a burden also. He himself will entertain similar sentiments towards them, in a greater or less degree. In consequence, their education will be miserably neglected, the world will treat them with scorn and insult, they will be cast out to associate with the meanest and most profligate persons, and doomed themselves to profligacy and wretchedness. At least this generally proves to be the case in fact.

6. THE natural reason why, contrary to the custom of brute creatures, a man ought to be confined to one woman during their joint

joint lives (besides the occasion there is for it, on account of the want of their care and attention to their children, even till they are considerably advanced in life) is, that a strong affection of *mind*, leading to a permanent *friendship*, constitutes the principal part of the tie in the human species; whereas brutes are not capable of so great a degree of refinement; and this mental attachment, in order to be of real value, must be undivided. We see, in fact, that, in the Eastern countries, where men avail themselves of their legal privilege of having several wives or concubines, *mutual affection* either has no place at all, so that their commerce is merely such as that of the brutes, or, when a preference is given to one wife, the rest are a prey to envy, jealousy, and malice, which has often the most fatal effects both with respect to himself and them.

It would certainly be the best, if young men and women should never have any other attachments than those which are to continue

through life; and therefore that the first passion, provided there be nothing imprudent in the connection, should not be interrupted, so that no person should ever have had more than one and the same object of this intire affection and esteem. But though this perfect chastity of thought and sentiment can seldom be expected, at least in both the parties, and especially that of the man, in the usual state of things in the world, we should endeavour to come as near to the standard of perfection in this respect as we can; and little obstacles, arising from inequality of fortune, &c. should be overlooked, for the sake of what is of so much greater value.

It must be acknowledged, however, that disappointments in love, as well as disappointments of any other kind, are often of excellent use in the discipline of the mind; but this consideration should no more recommend them to our choice, than evils of any other kind, all of which, we have no reason to doubt, are subservient to the wisest and best

best purposes under the perfect moral government of God.

7. PARENTS are apt to be much alarmed at the thoughts of their sons marrying before they have acquired a fortune sufficient to maintain a wife and family in the manner in which themselves have lived; but they do not consider that when men act upon this maxim, they generally defer marriage till it be too late for them to have any real enjoyment of it; and when, in consequence of being long accustomed to a single life, they have contracted a disinclination to a change of it, except in such circumstances, with respect to fortune only, as makes it generally joyless and unhappy. Marriage without children, especially on account of age, as it does not answer the intention of nature in marriage, so neither is it possible that it should be attended with the proper satisfaction and happiness of that state.

BESIDES, a man's happiness consists chiefly in the full exertion of his faculties, when it
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is not attended with anxiety about the real necessities of life; and a rising family is the greatest spur to diligence in the world; at the same time that the pleasures of it make all the labour sweet. What is more frequently observed than even great fortunes raised from nothing, on the one hand, and the little that is often made of very considerable fortunes, with which young men begin trade, on the other?

INDUSTRY and frugality seldom fail to raise a man in the world, and the enjoyment which he has in seeing his family and fortune both increasing in proportion to one another, is infinitely superior to any satisfaction that he could possibly have in bringing up children to a fortune already acquired to his hands. Also, when persons begin the world with nothing, or but a moderate competency, they have a constant motive to temperance as well as to industry; and this is both a great security to virtue, and a necessary foundation of real happiness.

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THE only objection that ought to be made to a man's marrying what is called *beneath himself*, respects *education* and *manners*, and not fortune; for if he continue to keep company in which his wife is awkward and embarrassed, whatever love there might be at the commencement of the engagement, he will certainly, at length, become ashamed of her, and disgusted with her. But I see no sufficient objection to mere inequality of fortune, between persons of equal education, understanding, and knowledge of the world. It must be owned, however, that equality of fortune is likewise desirable, and ought to determine the choice when other circumstances, of more consequence, are equal.

It is a considerable objection to persons deferring marriage till they have acquired a fortune, and indeed to the acquisition of a great fortune, that there is often little affection and cordiality between very rich parents and their heirs; the father considering his heir, though his own son, with a degree of jealousy

jealousy and disgust, and the son considering his father as he would do any other person who should keep him out of the possession of an estate; and this situation must be exceedingly unfavourable to domestic happiness.

ON the other hand, the parental and filial affections have their natural and uncontrouled course, where the parent, by an exertion of industry and frugality, of which the son is a witness, does little more than put him into a favourable situation for maintaining himself. In this case, the father considers his son, not as one who is a burden upon him, and who, he suspects, wishes him out of the way, but as the staff and support of his declining years; and the son, always capable of being benefited by the counsel and advice of his aged parent, continually feels the obligation of supporting him, and making his last days comfortable. Also, yielding one another, as they, in this case, necessarily must do, mutual support through life, they will have that frequent *intercourse*, which the established

blished modes of living hardly admit between parents and children in very high life, but which is absolutely necessary to a reciprocal and lasting affection.

THIS is one among the many advantages by which those which are on the side of riches are compensated, and by which, in the excellent constitution of nature, provision is made for an almost equality of real happiness in all the ranks of life. Much, indeed, might be done by the rich to obviate this inconvenience, as much may be done by the poor to remedy their respective inconveniencies; but they seldom give themselves leisure to attend to it.

IN this place I shall take the liberty to introduce some observations which relate to this subject from my *Institutes of Natural and Revealed Religion*, vol. I. p. 92, &c.

“ THE experience of ages testifies, that marriage, at a proper time of life, whereby one

one man is confined to one woman, is most favourable to health, and the true enjoyment of life. It is the means of raising the greatest number of healthy children, and of making the best provision for their instruction and settlement in life; which is sufficient to demonstrate the preference of this to every other mode of indulging our natural passions.

“ MARRIAGE is, moreover, of excellent use as a means of transferring our affections from ourselves to others. We see, not in extraordinary cases only, but generally, in common life, that a man prefers the happiness of his wife and children to his own; and his regard for them is frequently a motive to such industry, and such an exertion of his powers, as would make him exceedingly unhappy if it were not for the consideration of the benefit that accrues to them from it. In many cases, we see men risking their lives, and even rushing on certain death in their defence. The same is also, generally, the attachment of wives to their husbands, and sometimes,

sometimes, but not so generally, the attachment of children to their parents.

“ It may be added, that when once a man’s affections have been transferred from himself to others, even to his wife and children, they are more easily extended to other persons, still more remote from him, and that by this means he is in the way of acquiring a principle of general benevolence, patriotism, and public spirit, which persons who live to be old without ever marrying are not generally remarkable for. The attention of these persons having been long confined to themselves, they often grow more and more selfish and narrow-spirited, so as to be actuated in all their pursuits by a joyless desire of accumulating what they cannot consume themselves, and what they must leave to those who, they know, have but little regard for them, and for whom they have but little regard.

“ A SERIES of family cares (in which a considerable degree of anxiety and painful sympathy

sympathy have a good effect) greatly improves, and, as it were, *mellows* the mind of man. It furnishes a kind of exercise and discipline, which eminently fits him for great and generous conduct; and, in fact, makes him a superior kind of being, with respect to the generality of those who have had no family connections.

“ ON the other hand, a course of lewd indulgence, without family cares, sinks a man below his natural level. Promiscuous commerce gives an indelible vicious taint to the imagination, so that to the latest term of life those ideas will be predominant which are proper only to youthful vigour. And what in nature is more wretched, absurd, and despicable, than to have the mind continually haunted with the idea of pleasures which cannot be enjoyed, and which ought to have been long abandoned for entertainments more suited to years?

“ BESIDES, all the pleasures of the sexes, in the human species, who cannot absolutely
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sink themselves so low as the brutes, depend much upon *opinion*, or particular mental attachments, and consequently they are greatly heightened by sentiments of *love* and *affection*, which have no place with common prostitutes, or concubines; with whom the connection is only occasional, or temporary, and consequently slight. Those persons, therefore, who give themselves up to the lawless indulgence of their passions, besides being exposed to the most loathsome and painful disorders; besides exhausting the powers of nature prematurely, and subjecting themselves to severe remorse of mind, have not, whatever they may fancy or pretend, any thing like the real pleasure and satisfaction that persons generally have in the married state."

BEFORE I conclude these observations, I shall add, that it is more in the power of the *ladies*, than of any thing that can be suggested to young men, either by myself, their friends, or their own reflections, to bring them into

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a right method of thinking and acting in this respect. Were it sufficiently known to young men that a commerce with the abandoned part of the sex would be a bar to their acceptance with the modest and worthy part of it, and that known profligacy in this respect would be real infamy, the end that I have in view would be effectually answered. But I am sorry to observe, that I cannot avail myself of an appeal to the conduct of the generality of young ladies, who have had what is called a *polite education*, in aid of my argument.

WHETHER they have learned this part of their morality from wretched modern plays, in which it is constantly inculcated, or from any other source, they do not seem to have any objection to a suitor on account of his illicit amours; imagining perhaps that a *reformed rake will make the best husband*; though, if there be any truth in the preceding observations, never was any maxim worse founded. If it were possible that a *rake*, as the word is generally

generally understood, should be completely reformed, which, however, is very questionable, it is certain that he never can make a good husband; or be a suitable object of the intire affection and confidence of a worthy woman, and a proper father to their common children.

WOULD this amiable part of our species only do themselves the justice, to insist upon the same strict chastity and honour with respect to men, which men universally insist upon with respect to them, our sex would, no doubt, be as virtuous as theirs, and they would make much better husbands and fathers than they now do. In countries where no object is made of the chastity of women before marriage, their morals in this respect are as dissolute as ours.

IT gives me pain to lay any part of the profligacy of morals in young men to the charge of the ladies, whose own morals are so exemplary, and especially to hint, as I must

do, that it is, in reality, owing to their having less *delicacy* in this respect than men have. But each sex is naturally the tutor to the other, and by this aid vices are best reformed and virtues promoted.

The Conclusion.

REASON and philosophy, which will always be made to lean to the side of inclination, do, with many persons, give too much countenance to the licentiousness of the present age; but though men are short-sighted with respect to their true and ultimate happiness, the more wise and provident *parent of mankind* has been pleased to interpose his express authority in favour of those rules of conduct, which he knew to be of so much consequence to the real welfare of his offspring.

IN the scriptures the irregular commerce of the sexes is forbidden in the most peremptory

tory manner. "*Whoremongers as well as adulterers* (we read Heb. xiii. 4.) *God will judge.*" We are also expressly assured (1 Cor. vi. 9.) that "*neither fornicators nor adulterers shall inherit the kingdom of God.*" Yea, so much purity is required of christians, Eph. v. 3, that "*fornication and all uncleanness is not to be so much as once named among us, neither filthiness, foolish talking, or obscene jesting; and we are forewarned that, because of these things the wrath of God cometh upon the children of disobedience.*" The apostle Peter also most earnestly and affectionately admonishes us on this subject. 1 Pet. ii. 11. "*Dear! beloved, I beseech you, as pilgrims, and strangers, abstain from fleshly lusts, which war against the soul.*"

A MAN who has any belief in revelation can have no doubt about the regulation of his conduct in this respect; and therefore my principal object in the preceding considerations has been to shew that, even without any regard to the authority of God, a just knowledge of human nature and human life

should lead us to adopt the very same maxims of strict purity and chastity, which He has prescribed to us.

LET it be observed also, that the object of these considerations is the provision for a man's happiness in this life *upon the whole*, arising from intellectual as well as corporeal pleasures, so that though by keeping himself within the bounds of strict chastity, there should be even a certainty of a man's abandoning pleasures which would have done him no corporeal injury (though considering the painful, loathsome, and disgraceful diseases to which a licentious conduct frequently exposes a man, the chance is upon the whole against him even in this respect) yet he is a real gainer by the sacrifice, provided the loss be sufficiently compensated by mental satisfactions.

BUT religion demonstrates it to be our wisdom to make even greater sacrifices than these. For if, in consequence of conscientiously

tiously doing the will of God, though it should require the *mortification of our members that are of the earth*, and in the expressive language of our Saviour, *the cutting off a right-hand, or plucking out a right-eye*, so that we have less enjoyment of this life upon the whole, we are assured of an abundant *recompence at the resurrection of the just*.

IN other words, the true principles of *philosophy* encourage a man to persevere in a course of strict chastity, as well as in the practice of every other virtue, by the prospect of his thereby standing a better chance for a purer and more lasting enjoyment of this life; and *religion* assures him, that though, contrary to reasonable expectation, this chance should fail him, he shall not be a loser in the whole of his existence, or have any reason to repent of the resolution to which he has adhered.

THE USE OF YOUNG MEN

Godly men the will of God though it should require the sacrifice of our lives, and in the expectation of the reward of our Saviour, the meaning of a right hand of abiding and a right eye to that we have left enjoyment of this life upon the whole we are assured of an abundant reward.

In other words, the true principles of duty encourage a man to persevere in a course of that charity as well as in the practice of every other virtue by the prospect of his thereby finding a better chance for a purer and more lasting enjoyment of this life; and whereas all men that though contrary to reasonable expectation, this chance should fail him, he shall not be a loser in the whole of his existence, or have any reason to repent of the resolution to which he has adhered.

(1852)
A N N U A L

ON A COURSE OF
LIBERAL EDUCATION
FOR CIVIL AND ACTIVE LIFE.

IT seems to be a defect in our present system of public education, that a proper course of studies is not provided for gentlemen who are designed to fill the principal stations of active life, distinct from those which are adapted to the learned professions. We have hardly any medium between an education for the counting-house, consisting of writing, arithmetic, and merchants-accounts, and a method of institution in the abstract sciences:

sciences; so that we have nothing liberal, that is worth the attention of gentlemen, whose views neither of these two opposite plans may suit.

FORMERLY, none but the clergy were thought to have any occasion for learning. It was natural, therefore, that the whole plan of education, from the grammar-school to the finishing at the university, should be calculated for their use. If a few other persons, who were not designed for holy orders, offered themselves for education, it could not be expected that a course of studies should be provided for them only. And, indeed, as all those persons who superintended the business of education were of the clerical order, and had themselves been taught nothing but the rhetoric, logic, and school-divinity which comprized the whole compass of human learning for several centuries; it could not be expected that they should entertain larger or more liberal views of education; and still less, that they should strike
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out a course of study, for the use of men who were universally thought to have no need of study; and, of whom, few were so sensible of their own wants as to desire any such advantage.

BESIDES, in those days, the great ends of human society seem to have been but little understood. Men of the greatest rank, fortune, and influence, and who took the lead in all the affairs of state, had no idea of the great objects of wise and extensive policy; and therefore could never apprehend that any fund of knowledge was requisite for the most eminent stations in the community. Few persons imagined what were the true sources of wealth, power, and happiness, in a nation. Commerce was little understood, or even attended to; and so slight was the connection of the different nations of Europe, that general politics were very contracted. And thus, men's views being narrow, little previous furniture of mind was requisite to conduct them. A man who was capable of managing

naging a private estate, in the poor manner in which estates were then managed, had understanding enough to conduct the affairs of a nation.

THE consequence of all this was, that the advances which were made to a more perfect and improved state of society were very slow; and the present happier state of things was brought about, rather by an accidental concurrence of circumstances, than by any efforts of human wisdom and foresight. We see the hand of Divine Providence in those revolutions which have gradually given a happier turn to affairs, while men have been the passive and blind instruments of their own felicity.

BUT the situation of things at present is vastly different from what it was two or three centuries ago. The objects of human attention are prodigiously multiplied; the connections of states are extended; a reflection upon our present advantages, and the steps
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by which we have arrived to the degree of power and happiness we now enjoy, has shewn us the true sources of them; and so thoroughly awakened are all the states of Europe to a sense of their true interests, that we are convinced, the same supine inattention with which affairs were formerly conducted is no longer safe; and that, without superior degrees of wisdom and vigour in political measures, every thing we have hitherto gained will infallibly be lost, and be quickly transferred to our more intelligent and vigilant neighbours. In this critical posture of affairs, more lights and superior industry are requisite, both to ministers of state, and to all persons who have any influence in schemes of public and national advantage; and consequently a different and a better furniture of mind is requisite to be brought into the business of life.

THIS is certainly a call upon us to examine the state of education in this country, and to consider how those years are employed
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which men pass previous to their entering into the world: for upon this their future behaviour and success must, in a great measure, depend. A transition, which is not easy, can never be made with advantage; and therefore it is certainly our wisdom to contrive, that the studies of youth should tend to fit them for the business of manhood; and that the objects of their attention, and turn of thinking in younger life, should not be too remote from the destined employment of their riper years. If this be not attended to, they must necessarily be mere novices upon entering the great world, be almost unavoidably embarrassed in their conduct, and, after all the time and expence bestowed upon their education, be indebted to a series of blunders for the most useful knowledge they ever acquire.

IN what manner soever those gentlemen who are not of any learned profession, but who, in other capacities, have rendered the most important services to their country, came by that knowledge which made them
capable

capable of it, I appeal to themselves, whether any considerable share of it was acquired till they had finished their studies at the university. So remote is the general course of study at places of the most liberal education among us from the business of civil life, that many gentlemen, who have had the most liberal education their country could afford, have looked upon the real advantage of such a liberal education as very problematical, and have either wholly dispensed with it in their own children; or, if they have sent their sons through the usual circle of the schools, it has been chiefly through the influence of custom and fashion, or with a view to their forming connections which might be useful to them in future life. This appears by the little solicitude they show about their sons being grounded in those sciences, in which they themselves might possibly have been considerable proficient, when they applied to them, but which, from their being foreign to the business of life in which they were afterwards engaged, they have now wholly forgotten.

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INDEED, the severe and proper discipline of a grammar-school is become a common topic of ridicule; and few young gentlemen, except those who are designed for some of the learned professions, are made to submit to the rigours of it. And it is manifest, that when no foundation is laid in a grammatical knowledge of the learned languages (which, in a large or public school, cannot be done without very strict discipline, and a severe application on the part both of the master and scholar) youth can be but ill qualified to receive any advantage from an university education. Young gentlemen themselves so frequently hear the learning which is taught in schools and universities ridiculed, that they often make themselves easy with giving a very superficial attention to it; concluding, from the turn of conversation in the company they generally fall into, and which they expect to keep, that a few years will confound all distinction of learned and unlearned, and make it impossible to be known whether a man had improved his time at the university or not.

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THESE evils certainly call for redress; and let a person be reckoned a projector, a visionary, or whatever any body pleases, that man is a friend of his country who observes, and endeavours to supply, any defects in the methods of educating youth. A well-meaning and a sensible man may be mistaken, but a good intention, especially if it be not wholly unaccompanied with good sense, ought to be exempted from censure. What has occurred to me upon this subject I shall, without any farther apology, propose to my fellow-citizens, and fellow-tutors, hoping that it will meet with a candid reception. It is true, I can boast no long or extensive-experience in the business of education, but I have not been a mere spectator in this scene; which, I hope, may exempt me from the ridicule and contempt which have almost ever fallen upon the schemes of those persons who have written only from their closets, and, without any experience, have rashly attempted to handle this subject, in which, of all others, experiments only ought to guide theory; upon

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which hardly any thing worth attending to can be advanced *a priori*; and where the greatest geniuses, for want of experience, have been the greatest visionaries; laying schemes the least capable of being reduced to practice, or the most absurd if they had been put in practice.

LET it be remembered, that the difficulty under present consideration is, how to fill up with advantage those years of a young gentleman's life which immediately precede his engaging in those higher spheres of active life in which he is destined to move. Within the departments of active life, I suppose to be comprehended all those stations in which a man's conduct will considerably affect the liberty and the property of his countrymen, and the riches, the strength, and the security of his country; the first and most important ranks of which are filled by gentlemen of large property, who have themselves the greatest interest in the fate of their country, and who are within the influence of an honourable

honourable ambition to appear in the character of magistrates and legislators in the state, or of standing near the helm of affairs, and guiding the secret springs of government. The profession of Law, also, certainly comes within the above description of civil and active life, if a man hope to be any thing more than a practising attorney; the profession of arms, too, if a gentleman have any expectation of arriving at the higher ranks of military preferment; and the business of merchandise, if we look beyond the servile drudgery of the warehouse or counting-house. Divines and physicians I consider to be interested in this subject, only as gentlemen and general scholars, or as persons who converse, and have influence with gentlemen engaged in active life, without any particular view to their respective professions.

THAT the parents and friends of young gentlemen destined to act in any of these important spheres, may not think a liberal education unnecessary to them, and that the

young gentlemen themselves may enter with spirit into the enlarged views of their friends and tutors; I would humbly propose some new articles of academical instruction, such as have a nearer and more evident connection with the business of active life, and which may therefore bid fairer to engage the attention, and rouse the thinking powers of young gentlemen of an active genius. The subjects I would recommend are CIVIL HISTORY, and more especially, the important objects of CIVIL POLICY; such as the theory of laws, government, manufactures, commerce, naval force, &c. with whatever may be demonstrated from history to have contributed to the flourishing state of nations, to rendering a people happy and populous at home, and formidable abroad; together with those articles of previous information without which it is impossible to understand the nature, connections, and mutual influences of those great objects.

To give a clearer idea of the subjects I would propose to the study of youth at places of
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of public and liberal education, I have subjoined plans of three distinct courses of lectures, which, I apprehend, may be subservient to this design, divided into such portions as, experience has taught me, may be conveniently discussed in familiar lectures of an hour each.

THE first course is on the STUDY OF HISTORY in general, and in its most extensive sense. It will be seen to consist of such articles as tend to enable a young gentleman to read history with understanding, and to reap the most valuable fruits of that engaging study. I shall not go over the particulars of the course in this place: let the syllabus speak for itself. Let it only be observed, that my view was, not merely to make history intelligible to persons who may chuse to read it for their amusement; but principally, to facilitate its subserviency to the highest uses to which it can be applied; to contribute to its forming the able statesman, and the intelligent and useful citizen. It is true, that this

is comprizing a great deal more than the title of the course will suggest. But under the head of *objects of attention to a reader of history*, it was found convenient to discuss the principal of those subjects which every gentleman of a liberal education is expected to understand, though they do not generally fall under any division of the sciences in a course of academical education: and yet, without a competent knowledge of these subjects, no person can be qualified to serve his country except in the lowest capacities.

THIS course of lectures, it is also presumed, will be found to contain a comprehensive system of that kind of knowledge which is peculiarly requisite to gentlemen who intend to travel. For, since the great object of attention to a reader of history, and to a gentleman upon his travels, are evidently the same, it must be of equal service to them both, to have their importance and mutual influences pointed out to them.

It will likewise be evident to any person who inspects this syllabus, that the subject of COMMERCE has by no means been overlooked. And it is hoped, that when those gentlemen, who are intended to serve themselves and their country in the respectable character of merchants, have heard the great maxims of commerce discussed in a scientific and connected manner, as they deserve, they will not easily be influenced by notions adopted in a random and hasty manner, and from superficial views of things; whereby they might, otherwise, be sometimes induced to enter into measures seemingly gainful at present, but in the end prejudicial to their country, and to themselves and posterity as members of it.

THE next course of lectures, the plan of which is briefly delineated, is upon the HISTORY OF ENGLAND, and is designed to be an exemplification of the manner of studying history recommended in the former course; in which the great uses of it are shown, and the actual progress of every important object

of attention distinctly marked, from the earliest accounts of the island to the present time.

To make young gentlemen still more thoroughly acquainted with their own country, a third course of lectures (in connection with the two others) is subjoined; viz. on its PRESENT CONSTITUTION AND LAWS. But the particular uses of these two courses of lectures need not be pointed out here, as they are sufficiently explained in the introductory addresses prefixed to each of them.

THAT an acquaintance with the subjects of these lectures is calculated to form the statesman, the military commander, the lawyer, the merchant, and the accomplished country gentleman, cannot be disputed. The principal objection, that may be made to this scheme, is the introduction of these subjects into academies, and submitting them to the examination of youth, of the age at which they are usually sent to such places of education. It will be said by some, that these
subjects

subjects are too deep, and too intricate for their tender age and weak intellects; and that, after all, it can be no more than a smattering of these great branches of knowledge that can be communicated to youth.

To prevent being misunderstood, let it be observed, that I would not propose that this course of studies should be entered upon by a young gentleman till he be sixteen or seventeen years of age, or at least, and only in some particular cases, fifteen years; at which time of life, it is well known to all persons concerned in the education of youth, that their faculties have attained a considerable degree of ripeness, and that, by proper address, they are as capable of entering into any subject of speculation as they ever will be. What is there in any of the subjects mentioned above, which requires more acuteness or comprehension than algebra, geometry, logic, and metaphysics; to which students are generally made to apply about the same age?

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AND if it be only a smattering of political and commercial knowledge, &c. that can be acquired in the method I propose; let it be observed, that it is nothing more than the rudiments of any science which can be taught in a place of education. The master of science is a character of which nothing more than the outline is ever drawn at an Academy, or the University. It is never finished but by assiduous and long-continued application afterwards. And supposing that only the first rudiments, the grand, plain and leading maxims of policy, with respect to arts, arms, commerce, &c. be communicated to a young gentleman, if they be such maxims as he is really destined to pursue in life, is it not better that he have some knowledge of them communicated early, and at a time when it is likely to make the deepest and most lasting impression, than to be thrown into the practice without any regular theory at all? It is freely acknowledged, that the man of business is not to be finished at an academy, any more than the man of science.

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This character is not the child of instruction and theory only; but, on the other hand, neither is it the mere offspring of practice without instruction. And, certainly, if a knowledge of these subjects be of any use, the earlier they are attended to (after a person be capable of attending to them to any purpose) and the more regular is the method in which they are taught, the greater chance there is for their being thoroughly understood.

WHEN subjects which have a connection are explained in a regular system, every article is placed where the most light is reflected upon it from the neighbouring subjects. The plainest things are discussed in the first place, and are made to serve as axioms, and as the foundation of those which are treated of afterwards. Without this regular method of studying the elements of any science, it seems impossible ever to gain a clear and comprehensive view of it. But after a regular institution, any particular part of a plan of instruction may be enlarged at any time, with ease, and

and without confusion. With how much more ease and distinctness would a person be able to deliver himself upon any subject of policy or commerce, who had had every thing belonging to it explained to him in its proper connection, than another person of equal abilities, who should only have considered the subject in a random manner, reading any treatise that may happen to fall in his way, or adopting his maxims from the company he might accidentally keep, and, consequently, liable to be imposed upon by the interested views with which men very often both write and speak. For these are subjects, on which almost every writer or speaker is to be suspected, so much has party and interest to do with every thing relating to them.

SINCE, however, these subjects do enter into all sensible conversation, especially with gentlemen engaged in civil life, it is a circumstance extremely favourable to the study of them, that conversation will come greatly in aid of the lectures the young gentlemen
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hear upon them. It cannot fail to rouse their attention, and increase their application to their studies, when they hear the subjects of them discussed by their fathers, and the elder part of their friends and acquaintance, for whose understanding and turn of thinking they have conceived a great esteem. They will listen with greater attention to grave and judicious persons, and become much more fond of their company, when they are able to understand their conversation, and to enter occasionally into it; when they can say, that such a sentiment or fact was advanced in their lectures, and that one of their fellow-pupils, or themselves, made such a remark upon it. It is no wonder that many young gentlemen give but little attention to their present studies, when they find that the subjects of them are never discussed in any sensible conversation, to which they are ever admitted. If studying these subjects only serve to give the generality of young gentlemen a taste for conversing upon them, and qualify them to appear to tolerable advantage in such conversations,

tions, the variety of lights, in which they are viewed upon those occasions, cannot fail to make them more generally understood: and the better these subjects are understood by the bulk of the nation, the more probable it is that the nation will be benefited by such knowledge.

If I were asked what branches of knowledge a young gentleman should, in my judgment, be master of, before he can study this course with advantage; I would answer, that a knowledge of the learned languages is not absolutely necessary, but is very desirable; especially such an insight into Latin as may enable a person to read the easier classics, and supersede the use of a dictionary, with respect to those more difficult English words which are derived from the Latin. The student of this course should understand French very well, he should also be a pretty good accountant, be acquainted with the more useful branches of practical mathematics; and, if possible, have some knowledge of algebra
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and geometry, which ought to be indispensable in every plan of liberal education.

SOME will be ready to object to these studies, that a turn for speculation unfits men for business. I answer, that nothing is more true, if those speculations be foreign to their employment. It is readily acknowledged, that a turn for poetry and the Belles Lettres might hurt a tradesman, that the study of natural philosophy might interfere with the practice of the Law, and metaphysics and the abstract sciences with the duty of a soldier. But it can never be said that a counsellor can be unfitted for his practice by a taste for the study of the Law; or that a commander would be the worse soldier for studying books written on the art of war: nor can it be supposed that a merchant would do less business, or to worse purpose, for having acquired a fondness for such writers as have best explained the principles of trade and commerce, and for being qualified to read them with understanding and judgment.

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It must be allowed, that the mechanical parts of any employment will be best performed by persons who have no knowledge or idea of any thing beyond the mere practice. When a man's faculties are wholly employed upon one single object, it is more probable that he will make himself completely master of it; and, having no farther or higher views, he will more contentedly and chearfully give his whole time to his proper object. But no man, who can afford the expence of a liberal education, enters upon any business with a view to spend his whole life in the mere mechanical part of it, and in performing a task imposed on him. A man of spirit will laudably aspire to be a master in his turn; when he must be directed by his own lights, and when he will find himself miserably bewildered, if he have acquired no more knowledge than was sufficient for him while he followed the direction of others. Besides, in the case of merchandise, if one branch fail, there is no resource but in more extensive knowledge. A man who has
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been used to go only in one beaten track, and who has had no idea given him of any other, for fear of his being tempted to leave it, will be wholly at a loss when it happens that that track can be no longer used ; while a person who has a general idea of the whole course of the country may be able to strike out another, and perhaps a better road than the former.

I AM aware of a different kind of objection, from another quarter, which it behoves me not to over-look. The advocates for the old plan of education, and who dislike innovations in the number, or the distribution, of the sciences in which lectures are given, may object to the admission of these studies, as in danger of attracting the attention of those students who are designed for the learned professions ; and thereby interfering too much with that which has been found, by the experience of generations, to be the best for scholars, the proper subjects of which are sufficient to fill up all their time, without

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these supernumerary articles. I answer, that the subjects of these lectures are by no means necessary articles of a mere scholastic education; but that they are such as scholars ought to have some acquaintance with; and, that without some acquaintance with them, they must, upon many occasions, appear to great disadvantage in the present state of knowledge.

TIME was, when scholars might, with a good grace, disclaim all pretensions to any branch of knowledge but what was taught in the universities: perhaps, they would be the more revered by the vulgar on account of such ignorance, as an argument of their being more abstracted from the world. Few books were written but by critics and antiquaries, for the use of men like themselves. The literati of those days had comparatively little free intercourse but among themselves; the learned world and the common world being much more distinct from one another than they are now. Scholars by profession read,
wrote,

wrote, and conversed, in no language but the Roman. They would have been ashamed to have expressed themselves in bad Latin, but not in the least of being guilty of any impropriety in the use of their mother tongue, which they considered as belonging only to the vulgar.

BUT those times of revived antiquity have had their use, and are now no more. We are obliged to the learned labours of our forefathers for searching into all the remains of antiquity, and illustrating valuable ancient authors; but their maxims of life will not suit the world as it is at present. The politeness of the times has brought the learned and the unlearned into more familiar intercourse than they had before. They find themselves obliged to converse upon the same topics. The subjects of modern history, policy, arts, manufactures, commerce, &c. are the general topics of all sensible conversation. Every thing is said in our own tongue, little is even written in a foreign or dead language;

guage; and every British author is studious of writing with propriety and elegance in his native English. Criticism, which was formerly the great business of a scholar's life, is now become the amusement of a leisure hour, and this but to a few; so that a hundredth part of the time which was formerly given to criticism and antiquity is enough, in this modernized age, to gain a man the character of a profound scholar. The topics of sensible conversation are likewise the favourite subjects of all the capital writings of the present age, which are read with equal avidity by gentlemen, merchants, lawyers, physicians, and divines.

Now when the course of reading, thinking, and conversation, even among scholars, is become so very different from what it was, is it not reasonable that the plan of scholastic education should, in some measure, vary with it? The necessity of the thing has already, in many instances, forced a change, and the same increasing necessity will either force a
greater

greater and more general change, or we must not be surpris'd to find our schools, academies, and universities, deserted, as wholly unfit to qualify men to appear with advantage in the present age.

IN many private schools and academies, we find several things taught now, which were never made the subjects of systematical instruction in former times; and in those of our universities, in which it is the interest of the tutors to make their lectures of real use to their pupils, and where lectures are not mere matters of form; the professors find the necessity of delivering themselves in English. And the evident propriety of the thing must necessarily make this practice more general, notwithstanding the most superstitious regard to established customs.

BUT let the professors conduct themselves by what maxims they please, the students will, of course, be influenced by the taste of the company they keep in the world at large,
to

to which young gentlemen in this age have an earlier admission than they had formerly. How can it be expected that the present set of students for divinity should apply to the study of the dead languages with the assiduity of their fathers and grandfathers, when they find so many of the uses of those languages no longer subsisting? What can they think it will avail them to make the purity of the Latin style their principal study, for several years of the most improveable part of their life, when they are sensible, that they shall have little more occasion for it than other gentlemen, or than persons in common life, when they have left the university? And how can it be otherwise, but that their private reading and studies should sometimes be different from the course of their public instructions, when the favourite authors of the public, the merits of whom they hear discussed in every company, even by their tutors themselves, write upon quite different subjects?

IN

IN such a state of things, the advantage of a regular systematical instruction in those subjects, which are treated of in books that in fact engage the attention of all the world, the learned least of all excepted, and which enter into all conversations, where it is worth a man's while to bear a part, or to make a figure, cannot be doubted. And I am of opinion, that these studies may be conducted in such a manner, as will interfere very little with a sufficiently close application to others. Students in medicine and divinity may be admitted to these studies later than those for whose real use in life they are principally intended; not till they be sufficiently grounded in their classics, have studied logic, oratory, and criticism, or any thing else that may be deemed useful, previous to those studies which are peculiar to their respective professions; and even then these new studies may be made a matter of amusement, rather than an article of business.

WITH respect to Divines, it ought moreover to be considered, that the same revolu-

tions in the state of knowledge, which call their attention to these new studies have, in a great measure, furnished them with time for their application to them; by releasing them from several subjects, the study of which was formerly the great business of divines, and engrossed almost their whole time. And though new subjects have been started within the province of divinity, it does not appear to me, that they require so much time and application as was usually given to those other studies, the use of which is now superseded. I mean, principally, school-divinity, and the canon law; not to mention logic and metaphysics, which were formerly a more intricate business, and took up much more time than they do now.

LET a person but look over the table of contents to the works of Thomas Aquinas, which were read, studied, or commented upon by all divines a few centuries ago, and he will be convinced, that it must have required both more acuteness to comprehend the

the subjects of them, and more time to study and digest them in any tolerable manner, than it would require to become exceedingly well versed in all the branches of knowledge I would now recommend.

THE canon law was not less complex than both the common and statute law of England, and every clergyman of eminence was under a necessity of understanding, not only the general principles and theory of that system, but even the minutiae of the practice. Good sense, and a free access to the scriptures, have at length (assisted, perhaps, by an aversion to abstract speculations) thrown down the whole fabric of school-divinity, and the rise of the civil above the ecclesiastical power in this realm has reduced the theory and practice of the English canon law within very narrow bounds. And as to the little that now remains in use, very few clergymen need trouble themselves about it.

IT is acknowledged, that the attention of students in theology, and other learned professions,

essions, is much engaged by mathematical and philosophical studies which have been much cultivated of late years. I rejoice in so valuable an accession to human science, and would be far from shortening the time that is given to them in places of liberal education. I rather wish there were more room for those studies in such places, and better provision for teaching them. But, notwithstanding this, there is room enough for a small portion of time and attention to be given to the subjects I would here recommend; and it is not much of either that I would plead for, in the case of gentlemen intended for the learned professions.

THE method in which those lectures may be taught to the most advantage, I apprehend to be the following; and experience has in some measure formed my judgment in this case.

LET the lecturer have a pretty full text before him, digested with care, containing not only

only a method of discoursing upon the subjects, but also all the principal *arguments* he adduces, and all the leading *facts* he makes use of to support his hypotheses. Let this text be the subject of a regular, but familiar discourse, not exceeding an hour at a time; with a class not exceeding twenty, or thirty. Let the lecturer give his pupils all encouragement to enter occasionally into the conversation, by proposing queries, or making any objections or remarks that may occur to them. Let all the students have an opportunity of perusing this text, if not of copying it, in the intervals between the lectures, and let near half of the time for lecturing be spent in receiving from the students a minute account of the particulars of the preceding lecture, and in explaining any difficulties they might have met with in it; in order that no subject be quitted, till the tutor be morally certain that his pupils thoroughly understand it.

UPON every subject of importance, let the tutor make references to the principal authors
who

who have treated of it; and if the subject be a controverted one, let him refer to books written on both sides of the question. Of these references, let the tutor occasionally require an account, and sometimes a written abstract. Lastly, let the tutor select a proper number of the most important questions that can arise from the subject of the lectures, and let them be proposed to the students as exercises, to be treated in the form of orations, theses, or dissertations, as he shall think fit. Moreover, if he judge it convenient, let him appoint rewards to those young gentlemen who shall handle the subject in the most judicious manner.

YOUNG gentlemen designed for the learned professions need not be put upon these exercises, or reading all the authors referred to. It may be sufficient for them to attend the lectures as they are delivered. And as I would not advise that the lectures be given with shorter intervals between them than three days, they cannot interfere much with their application to their proper studies.

I THINK

I THINK I could assign very satisfactory reasons for each of the directions I have laid down above, but I flatter myself they will suggest themselves; if not upon the bare perusal, at least upon any attempt to reduce them to practice. I shall only take notice of an objection that may be made to one particular article in this method.

SOME may object to the encouragement I would give the students to propose objections at the time of lecturing. This custom, they may say, will tend to interrupt the course of the lecture, and promote a spirit of impertinence and conceit in young persons. I answer, that every inconvenience of this kind may be obviated by the *manner* in which a tutor delivers himself in lecturing. A proper mixture of dignity and freedom (which are so far from being incompatible, that they mutually set off one another) will prevent, or repress, all impertinent and unseasonable remarks, at the same time that it will encourage those which are modest and pertinent.

BUT

BUT suppose a lecturer should not be able immediately to give a satisfactory answer to an objection that might be started by a sensible student. A tutor must be conscious of his having made very ridiculous pretensions, and having given himself improper airs, if it give him any pain to tell his class, that he will reconsider a subject; or even to acknowledge himself mistaken. It depends wholly upon a tutor's general disposition, and his usual manner of address, whether he lose, or gain ground in the esteem of his pupils by such a declaration. Every tutor ought to have considered the subjects on which he gives lectures with attention, but no man can be expected to be infallible. For my own part, I would not forego the pleasure and advantage which accrue, both to my pupils and to myself, from this method, together with the opportunity it gives me of improving my lectures, by means of the many useful hints which are often started in this familiar way of discoursing upon a subject, for any inconvenience I have yet found to attend it, or that I can imagine may possibly attend it.

I CANNOT

I CANNOT help flattering myself, that were the studies I have here recommended generally introduced, into places of liberal education, the consequence might be happy and glorious for this country in some future period. Many of the political evils, under which this and every country in the world labour, are not owing to any want of a love for our country, but to an ignorance of its real constitution and interests. Besides, the very circumstance of giving that attention which I would recommend to its constitution and interests, would unavoidably beget a love and affection for them; and might, perhaps, contribute more to produce, propagate, and enflame a spirit of patriotism than any other circumstance. And certainly, if there be the most distant prospect of this valuable end being gained by an application to these studies, it cannot fail to recommend them to every true lover of his country, in an age when the minds of so many are blinded, and misled, by a spirit of faction; and, what is more alarming, when a taste for luxury and expence is so high, that there is reason to
fear

fear it may, in many cases, be superior to all other regards; and when, in many breasts, it already apparently threatens the utter extinction of a spirit of patriotism.

WHAT was it that made the Greeks, the Romans in early ages, and other nations of antiquity, such obstinate patriots, that they had even no idea of any obligation superior to a regard for their country, but that the constant wars they were obliged to maintain with the neighbouring nations kept the idea of their country perpetually in view and always opposed to that of other nations? It is the same circumstance that gives our common soldiers and seamen more of the genuine spirit of patriotism than is felt by any other order of men in the community, notwithstanding they have the least interest in it. Now the course of instruction I would introduce, would bring the idea of our country more early into the minds of British youth, and habituate them to a constant and close attention to it. And why should not the practice

tice of thinking, reading, conversing, and writing about the interest of our country, answer the same purpose with the moderns, that fighting for it did among the ancients?

AND it is a circumstance of particular consequence, that this enthusiastic love for our country would by this means be imbibed by persons of fortune, rank, and influence, in whom it might be effectual to the most important purposes; who might have it in their power, not only to wish well to their country, but to render it the greatest real services. Such men would not only, as is the case with private soldiers or seamen, be able to employ the force of a single arm in its defence, but might animate the hearts, and engage the hands of thousands in its cause. Of what unspeakable advantage might be one minister of state, one military commander, or even a single member of parliament, who thoroughly understood the interests of his country, and who postponed every other interest and consideration to it!

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THIS

THIS is not teaching politics to low mechanics and manufacturers, or encouraging the study of it among persons with whom it could be of no service to their country, and often a real detriment to themselves; though we may see in those persons, how possible it is for the public passions to swallow up all the private ones, when the objects of them are kept frequently in view, and are much dwelt upon in the mind. The same zeal that is the subject of ridicule in persons of no weight or influence in the state, would be most glorious and happy for their country in a more advantageous situation.

SOME may perhaps object to these studies, as giving too much encouragement to that turn for politics, which they may think is already immoderate in the lower and middle ranks of men among us. But must not political knowledge be communicated to those to whom it might be of real use, because a fondness for the study might extend beyond its proper bounds, and be caught by some persons

persons who had better remain ignorant of it? Besides, it ought to be considered, that how ridiculous so ever some may make themselves by pretensions to politics, a true friend of liberty will be cautious how he discourages a fondness for that kind of knowledge, which has ever been the favourite subject of writing and conversation in all free states. Only tyrants, and the friends of arbitrary power, have ever taken umbrage at a turn for political knowledge, and political discourses, among even the lowest of the people. Men will study, and converse about what they are interested in, especially if they have any influence; and though the ass in the fable was in no concern who was his master, since he could but carry his usual load; and though the subjects of a despotic monarch need not trouble themselves about political disputes and intrigues, which never terminate in a change of measures, but only of men; yet, in a free country, where even private persons have much at stake, every man is nearly interested in the conduct of his superiors, and

cannot be an unconcerned spectator of what is transacted by them. With respect to influence, the sentiments of the lowest vulgar in England are not wholly insignificant, and a wise minister will ever pay some attention to them.

It is our wisdom, therefore, to provide that all persons who have any influence in political measures be well instructed in the great and leading principles of wise policy. This is certainly an object of the greatest importance. Inconveniences ever attend a general application to any kind of knowledge, and no doubt will attend this. But they are inconveniences which a friend to liberty need be under no apprehensions about.

I MAY possibly promise myself too much, from the general introduction of the studies I have recommended in this Essay into places of liberal education; but a little enthusiasm is always excusable in persons who propose and recommend useful innovations. I have
endeavoured

endeavoured to represent the state of education in this view as clearly and as fully as I have been able; and desire my proposals for emendations to have no more weight than the fairest representation will give them, in the minds of the cool and the unbiaſſed.

A SYLLABUS OF A
COURSE OF LECTURES
ON THE
STUDY OF HISTORY.

THE GENERAL DIVISION OF THE
SUBJECT.

This course of lectures contains an account of,

I. THE general uses of history.

II. THE sources of history, with the principles on which past events may be ascertained, and a particular illustration of Newton's Chronology.

III. WHAT is necessary or useful to be known previous to the study of history; including a summary of chronology, and rules for estimating the riches and power of several nations, from the sums of money mentioned in their histories.

IV. DIREC-

IV. DIRECTIONS for facilitating the study of history; including an account of several ingenious mechanical contrivances for this purpose.

V. THE order in which the most useful histories may be read to the most advantage; including an account of all the capital ancient historians, and a more particular account of English historians, and English records.

VI. PROPER objects of attention to an historian; including the general principles of wise policy; and the theory of every thing which has contributed to the flourishing state of nations.

VII. THE last article in this course is A GENERAL VIEW OF HISTORY CIVIL AND ECCLESIASTICAL, but for this, the author will at present make use of some of the compendiums of history recommended in the course of these lectures.

THE CONTENTS OF EACH PARTICULAR
LECTURE.

LECTURE I. **W**HY History is so generally pleasing and interesting. History serves to amuse the imagination and interest the passions. Advantage of history above fiction. It improves the understanding, and fits men for the business of life. Some advantages of history above experience. Peculiarly useful to princes. Facts essential to all knowledge. Political knowledge useful in every station of life. History frees the mind from many prejudices, and particularly national prejudices; but will confirm the attachment of a Briton to his country. The use of history to the ladies. All improvement in the science of government derived from history.

LECTURE II. HISTORY tends to strengthen the sentiments of virtue: shown from the manner in which virtuous impressions are actually made upon the mind. Advantage of the study of history previous to a person's being introduced into the world. Why the representations of historians are almost universally favourable to virtue. What kinds

kind of scenes history actually exhibits which are favourable to virtue. A view of the sentiments and conduct of great men inspires the mind with a taste for solid glory and true greatness. History enables us to form just ideas both of the strength and weakness of human nature. Instances of both, with reflections.

LECTURE III. HISTORY tends to strengthen the sentiments of virtue by the variety of views in which it exhibits the conduct of Divine Providence, showing important events brought about by inconsiderable means, or contrary to the intention of those persons who were the principal agents in them. A regard to Divine Providence heightens our satisfaction in reading history, and tends to throw an agreeable light upon the most gloomy and disgusting parts of it. History, in the misfortunes and hardships to which the most distinguished personages have been reduced, gives a deep conviction of the instability of all human things, prepares our minds to submit to adversity with resignation, and makes us acquiesce in the more humble stations of life. Lastly, the most common observations on the tempers and manners of men, such as we may collect every day from
common

common life, affect us much more strongly when we see them exemplified in the history of great personages. At what age history ought to be read. In what sense proper for every age.

LECTURE IV. OF THE SOURCES OF HISTORY.

Importance of records. What have been the principal methods of transmitting to posterity the knowledge of events, with the advantages and imperfections of each. Oral tradition. Dependent and independent evidence. Their values estimated algebraically. To estimate the value of single evidences. Historical examples. The corruption of tradition exemplified in ecclesiastical history, and the ancient history of Egypt. Difference between ancient and modern times with respect to the communication of intelligence.

LECTURE V. OF historical poems. Those of Homer and Ossian. Public monuments with traditional explications. Historical customs. Historical names of persons, countries and towns, &c. Monuments with emblematical and alphabetical inscriptions.

LECTURE VI. OF COINS and MEDALS. Their origin and use in history. The principal information

mation we receive from them. The progress of letters traced by their means. Addison's use of medals. Ancient and modern coins compared, with a view both to history and taste. Of the origin and use of heraldry.

LECTURE VII. The transition from public monuments to written histories. Records and archives of states. At what time chronology began to be attended to. Early methods of noting the intervals of time. At what time the history of this western part of the world begins to be credible. Ancient historians to be preferred, who write of the events of their own times. Modern history best understood a considerable time after the events.

LECTURE VIII. OF THE INDIRECT METHODS OF COLLECTING THE KNOWLEDGE OF PAST EVENTS. The use of books not properly historical. The works of poets, and orators, and the remains of artists of all kinds. Difficulty of a writer's concealing his age and country from a sagacious reader. The fictions of Annius of Viterbo. The historical use of Cicero's letters. Several instances of Newton's sagacity in tracing events by means of connected circumstances. Use of language to
an

an historian, in tracing the number or degree of revolutions in a state. How far any circumstances in the language of a country may be a guide in judging of the original genius and manners of the people; exemplified in the Hebrew and Roman tongues. A curious observation of Mr. Hume's on the use of correlative terms in languages. Of simplicity or refinement in languages.

LECTURE IX. CONNECTION of history and law. The state of paternal and filial affection among the Romans, as seen by the tenor of the civil law. Customs and general maxims of the same use as laws. Use of laws in tracing the original genius and manner of life of a people. Change in laws corresponding with a change of manners, exemplified in the feudal system in England. Simplicity or intricacy of law. Hale's inferences from a law of Canute's.

LECTURE X. The use of observations on the intervals between the generations of men and successions of kings, to ascertain the dates of past events. The antiquity of these methods of noting intervals of time. Fallacious method of computing by them. Easy correction of that fallacy: by which

which Newton has amended the chronology of ancient kingdoms and nations. The interval between the return of the Heraclidæ and the battle of Thermopylæ determined by successions: the same interval ascertained by generations. The time of the Argonautic expedition determined by two different courses of generation. Extravagance of the Greek chronology. Improbable circumstances in the commonly received chronology of Rome. The time of the siege of Troy comes to be the same, computing by successions in Italy, and by successions and generations in Greece. And is agreeable to what Appian writes from the archives of Carthage.

LECTURE XI. THE time of past events ascertained by means of celestial appearances. The certainty of the method of computation by Eclipses. A few ancient eclipses enumerated. The use of them exemplified in the calculation of two ancient eclipses, one of the sun and another of the moon.

LECTURE XII. OF the use which Newton has made of observations on the profection of the equinoxes in rectifying ancient chronology. The time of the Argonautic expedition determined by
that

that means. The time of several subsequent events determined by the same means, in perfect consistence with one another. A conjecture concerning the age of an old sphere in the museum of the Farnesian palace. The age of Hesiod determined pretty nearly from his account of the heliacal rising and setting of some stars. The use of the books of the Old Testament for rectifying the heathen chronology. The use it was of to Newton in particular.

LECTURE XIII. WHAT IS NECESSARY OR USEFUL TO BE KNOWN PREVIOUS TO A STUDY OF HISTORY. Use of the sciences derived from history to a student of history. The knowledge of human nature. Philosophical knowledge in general. Geography. Chronology. Division of the day. The method of reckoning by weeks.

LECTURE XIV. MONTHS, lunar and solar. Intercalation. Cycles. Old and new style. The solar cycle. Cycle of indiction. Julian period, difference in beginning the year. Æra's or Epochæ's. The Æra of Nabonassar. Of the Seleucidæ. Of the birth of Christ. Of the Hegira, used formerly in Spain. Of the battle of Actium.

Of

Of Dioclesian. Yesdejerd. Cautions in comparing them with one another.

LECTURE XV. Of the methods of estimating the riches and power of ancient and remote nations. Sources of mistake on this subject. Change in the standard of coin. Upon what the price of commodities depends. Of the state of Indostan. The proper data to ascertain the proportion of money to commodities. Of the changes which the Grecian coins underwent. Of the proportion between silver, gold, and brass, in ancient times. Of the changes in the Roman coins. Of the proportion of money to commodities in different periods of the Grecian and Roman history. Of the interest of money in Greece and at Rome.

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borne

borne to commodities in France. Of the different rates of interest in Europe in different periods. The number and riches of a people to be considered in computing the proportional quantities of the money they raise.

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LECTURE XVIII. CHART of history. Chart of biography. Grey's Memoria Technica. The method of a common place-book for the purpose of history.

LECTURE XIX. The terms of FORTIFICATION explained, by the help of a model of all its varieties cut in wood; to enable young gentlemen to understand modern history, and the newspapers, and to judge of the progress of a siege.

LECTURE XX. A regular progress in history pleasing. The order in which ancient general histories

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LECTURE XXI. OF Thucydides. Xenophon. Diodorus Siculus. Quintus Curtius. Arrian. Justin. Plutarch and Cornelius Nepos.

LECTURE XXII. DIONYSIUS Halicarnassensis. Livy. Polybius. Appian.

LECTURE XXIII. SALLUST. Cæsar. Hirtius. Dio Cassius. Paterculus. Suetonius. Tacitus.

LECTURE XXIV. AURELIUS Victor. Herodian. Scriptores Romani. Eutropius. Zozimus. Zonaras. Jornandes. Ammianus Marcellinus. Procopius. Agathias. Nicetas Acominatus. Nicephorus Gregoras. Johannes Cantacuzenus. Use of books of antiquities. Writers who have explained coins and inscriptions. Use of a knowledge of the civil law. Of modern compilations of history. The Universal history. Hooke's Roman history.

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Hengham. Horn's *Mirroir de justice*. Breton. *Novæ narrationes*. Fortescue *de laudibus legum Angliæ*. Statham's abridgment of reports. Littleton and Coke. Doctor and student. Fitzherbert *de natura brevium*. Year books, reports, &c. Wood's Institute.

LECTURE XXX. OF THE ENGLISH RECORDS. Royal Proclamations. Dispatches and instructions for foreign ministers. Leagues, treaties, memorials, &c. where to be found. Records of the old court of chivalry. Agard's collections. Cotton's library. Records of foreign states. Rymer's *fœdera*. The green cloth. Acts of parliament. Raftal's collection. Prynne's abridgment and others. Journals of both houses. Summons of the nobility in Dugdale. Records in the courts of Westminster. Disposition of the records in the Tower.

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Those

Those kept by the secretary of the admiralty. The office of ordnance. The libraries and museums of noblemen and private gentlemen. Use of the British museum. What records have been published. *Formulare Anglicanum*. Pedigrees of ancient families. Old accounts of expences and disbursements in families. Ledger books, and other monastic records. *Monasticum Anglicanum* by Dugdale. *Notitia Monastica* by Tanner. University monuments. *Historiola Oxoniensis*. Wood's history and antiquities of Oxford. Black book of Cambridge. Lives of English writers by Leland and others. Registers in ecclesiastical courts.

LECTURE XXXII. HISTORIANS of other nations. Where accounts of them are to be looked for. What sufficient for an Englishman. Henault's history of France. Use of the Universal history. Thuanus. Guicciardin. Davila. Voltaire.

LECTURE XXXIII. THE MOST IMPORTANT OBJECTS OF ATTENTION TO A READER OF HISTORY. Different objects to different persons. An acquaintance with the history of our own country useful to persons in all ranks of life. Peculiar use of Biography. *Biographia Britannica*, and other

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LECTURE XXXVII. The most important periods in the history of COMMERCE pointed out. Every thing worthy of attention in history which contributes to make a nation happy, populous, or secure. Government an essential article. Nature

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LECTURE XXXIX. Advantages of democracy. Connection of liberty and science. Situation of republics with respect to defence. Severity of manners in republics. Severe punishments dangerous. The true supports of republican government. Danger of luxury. Equality of fortunes. Exorbitant power in magistrates dangerous. Number of voters.

LECTURE XL. Aristocracy how different from despotism. What depends upon the number of its members. Libels peculiarly obnoxious in this government. In what respects the present European monarchies differ from the ancient monarchies. Their rise. Peculiar advantage of them. Nobility. These governments promise to be lasting.

ing. Different situation of the female sex in these governments and those which are despotic. The nature of the Roman government. The happiness of having the order of succession in monarchies fixed. What form of government is most proper for extensive empire. How the extremes of liberty and despotism approach. Of the distribution of different powers in a state. What preserved the Roman republic so long.

LECTURE XLI. How much government under any of these forms is preferable to a state of barbarism. Refinement in men's ideas keeping pace with improvements in government. The European governments, (and particularly the English) traced from their first rise in the woods of Germany to their present form. The constitution of the ancient German states. State of their armies. Division of the conquered lands. Upon what terms held. How feuds became hereditary. How the Clergy became an essential part of the state. Upon what terms the great Lords disposed of their lands. Taxes of the feudal times. Power of a Lord over his vassals. Why allodial estates became converted into feudal. When this took place in England. The method of administering justice. Where the supreme power was lodged.

LECTURE XLII. In what circumstances the feudal system acquired strength. The violence and insecurity of those times. Inconsistent with commerce. Ballance of power of those times. Wager of battle. Private confederacies. Knight-errantry. Causes of the decline of the feudal system. Expensive wars. Progress in the arts. Improvements in the art of war.

LECTURE XLIII. RISE of Corporations. Greater and lesser Barons. State of land property and the alienation of it. When, and by what means, the great blow was given to the feudal system by the diminution of the power of the greater barons in different parts of Europe. The rise of the English Commons. The declension of the system not equal in all parts of Europe. Not the same in Scotland as in England. The reasons of it. The remains of it at present in different parts of Europe, and with us. General observations on the progress and termination of the feudal system.

LECTURE XLIV. THE expences of government. How moderate taxes operate. Exorbitant taxes. Taxes upon possessions or consumptions. Their different advantages and disadvantages. A poll-tax, in what circumstances most tolerable.

tolerable. By whom a tax upon consumptions should be paid. Taxes upon exports. Farmers of taxes. National debts.

LECTURE XLV. OF laws. Simple or complex systems of law. Lenity or severity of laws. Sanctions of laws. Connection of laws. Who should be prosecutors. Who judges. Object of laws. Inquisition. Certainty of laws. Maxims and forms of law. Laws defeating their own end.

LECTURE XLVI. THE theory of the progress of law, exemplified in the history of the criminal law. And in the progress of men's ideas and of laws concerning property. History of laws. Profession of law. Force of Custom.

LECTURE XLVII. THE influence of religion on civil society. In what circumstances it has the greatest force. The use of it in states. Advantages resulting from christianity in Europe. Abuses of religion. Toleration and persecution. In what circumstances most violent. The connection of modes of religion with forms of government. The encroachment of the ecclesiastical upon the civil power. How prevented. What makes

makes men more attached to one religion than to another.

LECTURE XLVIII. THE influence of Philosophy on civil affairs. The influence of the different sects of the Greek philosophy upon statesmen and their measures in ancient history. Necessity of an attention to agriculture. How best encouraged. Bounties. Public granaries. Mutual influences of agriculture and commerce. Circumstances attending the imperfection of agriculture. Imperfect state of it in England a few centuries ago.

LECTURE XLIX. IN what manner arts and manufactures increase the power of a state. Importance of encouraging labour. Vast advantage of manufactures, particularly to England. The Society for the encouragement of arts, manufactures and commerce. The connection between Science and the Arts. On what circumstances a taste for science depends. The consequences of interruptions in science. The usual decline of the arts after they have been brought pretty near perfection. Why science is not so apt to decline.

LECTURE L. THE advantage of COMMERCE to a state. Its effects upon the minds of men. Active and passive commerce. What is the most advantageous kind of commerce. Of fisheries. The importation of unwrought materials. The gain of the merchants and that of the country compared. Balance of trade. Influence of commerce on the value of land. And vice versa. Interfering of the legislature in commerce. The navigation act. Restrictions upon commerce. Companies. Alienation of land. Loss of commerce by persecution.

LECTURE LI. USE of colonies to a commercial state. Difference between ancient and modern colonies. Importance of our American colonies. The subserviency of a colony to the mother country. The situation of Ireland. Unreasonable jealousy of it. The Isle of Man. Uniformity of weights and measures. Maxims with respect to money. Of the nature of exchange. In what cases a great quantity of money is useful or hurtful to a state, and how the increase of it operates to produce an improved state of society.

LECTURE LII. OF the interest of money: How its rise or fall is influenced by the state of commerce. Of paper-money. Paper-credit. State of the North-American colonies in this respect. The fluctuating nature of commerce exemplified as a motive to attend to and improve our commerce. Benefits which have arisen from unsuccessful attempts to extend commerce.

LECTURE LIII. THE consequences of a flourishing state of society deduced. What kinds of luxury are hurtful. How far the country in which luxury prevails is hereby rendered incapable of self-defence or the contrary. The temper of mind in luxurious and barbarous ages compared. The mischiefs of idleness. The state of Virtue in the earlier and later periods of most histories. Effects of large capital cities. The dreadful consequence of a total depravity of manners. Gaming. Education.

LECTURE LIV. THE Importance of an attention to lesser things than those discoursed of above. Influence of POLITENESS in a state. Manners of the ancients. What form of Government is most favourable to politeness, state of diversions among the Greeks and Romans. The influence

fluence of the practice of domestic slavery on the minds of the ancients. Manners of the Feudal times. The rise and progress of politeness in Europe. The consequence of a free intercourse between the sexes. The reason of the high distinction with which the female sex is treated in Europe. How far the laws which regulate the treatment of women depend upon the climate of countries. Treatment of women in the East, among the Greeks, Romans, and barbarous nations.

LECTURE LV. - OF the FOOD, the DRESS, and the HABITATIONS of the human species. The importance of attending to their gradual improvement. The great superiority of the moderns to the ancients in a variety of respects mentioned.

OF the POPULOUSNESS of nations. The influence of good laws and government. Easy naturalization. What use of land will enable the people to subsist in the greatest numbers upon it. Circumstances by which to judge of the populousness of ancient nations. How trade and commerce make a nation populous. Equal division of lands. When machines to facilitate labour are useful, and when hurtful.

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LECTURE LVI. GRAZING formerly destructive to populousness in England. Inclosures when hurtful, and when useful. Necessity of industry. Of frugality. A taste for expensive living how hurtful to Rome in the Augustan age, and to us at present. Reason of the populousness of China. Matrimony. Polygamy. The consequence of a sudden diminution of the numbers of a people. Of monasteries and nunneries. Influence of religion on the populousness of a country. The populousness of ancient and modern nations compared. Methods of easily computing the numbers of people in a country.

LECTURE LVII. WHAT makes a nation SECURE. Natural ramparts. Advantage of an island. Importance of weapons. The alteration which the invention of gunpowder has made in the art of war. Reason why the first effects of it were not more sensible in Europe. Difference in the methods of fortification, and fighting at sea, of the ancients and moderns. The importance of discipline. Inconvenience of the feudal militia. What makes modern wars so extremely expensive. The rise of standing armies in Europe. Why a nation is formidable after a civil war. The
great

great military power of ancient nations accounted for. In what sense populousness contributes to make a nation strong and secure.

LECTURE LVIII. OF confederacies. The balance of power in ancient and modern times. The conduct of different nations in extending and securing their conquests. The Roman policy in war particularly noticed. The necessity of personal courage. Influence of liberty. The reason of some instances of desperate valour in ancient times. The difference between the proportion of officers and their pay in ancient and modern times explained. The danger of employing mercenaries. Of buying off wars.

LECTURE LIX. A capacity of bearing the fatigues of war: more requisite in the ancient manner of fighting. The advantage of poor nations over the rich. Why invaders have generally more courage than the invaded. The influence of opinion upon courage. The influence of religious sentiments. Effects of violent personal hatred. Civil wars peculiarly bloody. Causes of factions, duration of them, easily propagated in free governments. Dreadful effects of faction.

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The unfortunate situation of the Greek empire.
Observations on the different durations of empires.

LECTURE LX. THE historian directed to attend to whatever contributes to the improvement of USEFUL SCIENCE. Changes in the face of the earth. The Abbe de Bos's observation on the air of Italy. Changes with respect to the fertility of several countries, to what they are owing. Rivers which have changed their course. Whatever tends to make us better acquainted with HUMAN NATURE to be particularly attended to. In what respect history may assist us to correct the errors of a theory drawn from experience. Of NATIONAL CHARACTERS, whether depending upon climate, or other causes. VARIETIES AMONG MANKIND, in their moral sentiments, in the make of the human body, the different diseases to which men have been subject. The different vices which have prevailed in different ages. An attention to LANGUAGE recommended.

LECTURE LXI. AN attention to DIVINE PROVIDENCE IN THE CONDUCT OF HUMAN AFFAIRS recommended. The use of these observations in demonstrating the divine attributes. Comparison
of

of this proof with that from the works of nature. These researches cleared from the charge of presumption. Great caution recommended. Methods and maxims of proceeding in these inquiries. Evidence of the state of the world having been improved, and marks of its being in a progress towards farther improvement: considered here only with respect to PERSONAL SECURITY and PERSONAL LIBERTY. The state of personal security in Greece, Rome, and the feudal times of Europe, compared with the state of things at present. Number of slaves in ancient times, and during the prevalence of the feudal system.

LECTURE LXII. THE gradual advancement of RELIGIOUS KNOWLEDGE to be attended to, particularly in the propagation of CHRISTIANITY, and the circumstances attending the Reformation. Objection to the goodness of God from the state of WAR mankind have generally been in. War has always borne a less proportion to peace than we are apt to imagine. Reflections upon the slain in battle. How far the calamities of war extend. The benefit accruing to mankind from their disposition to hostility. Mankind would have been in a worse situation without it, and the wars which

have sprung from it, argued from general principles. The particular use of war shown in several cases. Religion, liberty, and the sciences have often been promoted by war.

LECTURE LXIII. BENEFICIAL effects of CONQUESTS: made with the most ease where they are the most wanted. Benefits accruing to barbarous nations from conquering civilized ones, or from being conquered by them. The world a gainer by the Roman conquests, exemplified in several countries. Examples of men doing more good by their deaths than by their lives. Advantages resulting from the feudal wars, from the abuses of popery. Moral maxims of conduct deduced from our observations of the Divine Being producing good by means of evil.

TOGETHER with the study of history, I would advise, that more attention be given to GEOGRAPHY than, I believe, is generally given to it; particularly to that branch of it which may with propriety be called COMMERCIAL GEOGRAPHY, exhibiting the state
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of the world with respect to commerce, pointing out the most advantageous situations for carrying it on; and more especially, noting those articles in the natural history of countries which are, or may be, the proper subjects of commerce.

THIS branch of knowledge is, indeed, as yet very much confined. We are probably strangers to some of the most useful productions of the earth on which we live: but a general attention once excited to the subject, by teaching it to youth in all places of liberal education, would be the best provision for extending it. Then gentlemen, in their voyages and travels, would have their attention more strongly engaged to every thing that appeared new or curious. Also merchants, and captains of ships, would not neglect to bring home specimens of a variety of articles, besides those which were the principal object of their voyage.

A KNOWLEDGE of CHEMISTRY is absolutely necessary to the extension of this useful

branch of science. And it is a pleasing prospect to those who wish well to the flourishing state of commerce, that chemistry has, of late years, been more generally attended to than ever, and that it is daily introduced into more places of liberal education. What losers men may be for want of Commercial Geography, and of Chemistry, as a foundation for it, may be conceived from a variety of cases. Without some knowledge of this kind, a man might for instance be digging for the ore of a baser metal, and overlook another of much more value, which might lie in his way. So great an advantage might he miss for want of knowing such ores. And it is more than probable, that the countries to which we trade for articles of small account are capable of furnishing us with commodities of much greater value, and will be found to do it, as soon as our attention is sufficiently awake to discover them.

T H E

INTRODUCTORY ADDRESS
TO THE
COURSE OF LECTURES
ON THE
HISTORY OF ENGLAND.

GENTLEMEN,

AFTER having recommended to you the study of GENERAL HISTORY, and given you the best assistance I was able for that purpose, I would now recommend to your more particular attention THE HISTORY OF YOUR NATIVE COUNTRY. In the subject of the former course of lectures you were interested as men, in the present course, as Britons, and Englishmen. A knowledge of general his-

tory will enable you to account for the present appearances in the world in general, but you must look into the annals of your own country to account for what you see at home; and without this historical knowledge, every news-paper of daily occurrences will, in fact, be unintelligible to you.

AN ordinary reader, indeed, is completely satisfied when he sees in the papers, a detail of foreign events and domestic occurrences; what battles have been fought, or what alliances have been formed; who is in, and who is out in the public offices of state, &c. In general, the bulk of mankind are content with seeing how things are, without looking far into the causes or consequences of things.

BUT a philosopher is not satisfied without endeavouring to see things, as much as possible, in all their connections and relations. He wishes to see how the present state of things arose out of the preceding, till he has traced

traced the constitution, privileges, powers, and all the advantages of his country to the earliest accounts of them: and then, by comparing things of a similar nature, he may hope to be able to form a judgment of the probable consequences of things.

BESIDES, it is only a knowledge how things were actually brought to the state in which they now are, that can enable us to judge how they may be improved. Thus our knowledge of the wrong steps which have been taken in conducting our commerce, agriculture, &c. may teach us how to avoid them; and when we see the best schemes laid fairly open to examination, we may see how they might have been amended. And he is certainly a bad citizen, who hath leisure to make himself master of the history of his country, whence such lights may be received, and yet neglects so useful a branch of knowledge.

FOR the political knowledge of no person, in a country, the constitution of whose government

vernment is so free as that of ours, needs to be merely speculative. Every man who has connections has influence, by means of which he may, in proportion to the importance of his character (to which knowledge gives great weight) bring his theories, more or less, into practice. Nor is there the least occasion for any man to go, like a knight-errant, out of his own province, or quit his proper sphere of life to do this. Besides, I am not now addressing myself to low mechanics, who have no time to attend to speculations of this nature, and who had, perhaps, better remain ignorant of them; but to young gentlemen, who now have leisure for studying the history and interests of their country, and who will not want opportunity to recommend schemes of public utility, or influence to assist in carrying them into execution.

OPPORTUNITIES of conversation, at least, every gentleman of a liberal education, or genteel fortune, has, with men who are at or near the helm of affairs; and these are what
no

no person, who has the interest of his country at heart, will neglect to improve for its advantage.

BUT a knowledge of the history of our country is, certainly, of more immediate use to those persons who may be called to bear an active part in its civil or military transactions; to those who stand fair for being called to assist or preside in its councils, direct its force, or to perform any thing which will probably enter into the history of their country. As every man's particular conduct in those departments is only a part, and a continuation of a series of counsels, and of a train of exploits, which began before he was born, all the parts of which are strictly connected, in an infinite variety of ways; it is evident, that no succeeding part, such as every person must now act, can be well conducted without a regard to the preceding parts.

How ill qualified, for instance, would any military commander be to conduct a future
war

war against France, who was wholly unacquainted with the conduct of the last war; when every new expedition and stratagem would, necessarily, have some kind of reference to, or be guided by, a view to a former expedition or stratagem. But the last war could not be understood without some knowledge of those preceding it. In this manner we might argue the necessity of, at least, a general knowledge of the whole of the English history to every English commander.

BUT the knowledge of history is still more evidently necessary to a minister of state. For every treaty which is made with any foreign power, and every measure which is taken with respect to it, must necessarily be adapted to the preceding transactions of every kind with the same nations. Perhaps a still more intimate acquaintance with the history of our country may be necessary to every person who is concerned in enacting or administering our laws.

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EVEN the conduct of a Divine, whether of the establishment or a non-conformist, must, in many particulars, be directed by a knowledge of the history of his country, both ecclesiastical and civil. And the like is necessary or useful to every inhabitant of the country. Besides, what more inviting subject of contemplation can a recluse person make choice of, than to trace the revolutions in church and state which his own country has undergone, to enter into the causes of them, and see the manner of their operation.

IT is with the past and the present state of your own country, Gentlemen, that I shall, in the course of lectures we are now entering upon, endeavour to bring you acquainted. I have shown you already, in a former course, what are the authentic sources from which the history of our country is derived, in a succinct account of the most important of our ancient histories, law-books, and records of all kinds: I shall now endeavour to give you an example of the use you
may

may make of your collections from these materials, by exhibiting under each reign, or at some convenient periods, the successive state of every thing which has already been pointed out to you as a proper object of attention in your reading of history; so that you may distinctly see every important change they have undergone, from the earliest accounts of things to the present time.

AND great pleasure I cannot help promising myself, and you, Gentlemen, in tracing the security, the commerce, the power, and all the great advantages of our country, from their first rude beginnings, and through all the violences of the feudal times, to the present age.

NOT to forget however that we are citizens of the world at large, I shall, at proper periods, note all the great revolutions which have taken place in it, and be more particular in the notice I shall take of foreign events, in proportion as (upon the extension of European

ropean politics in later ages) our affairs have become more connected with them: though I propose to touch upon all political events but slightly, referring you, for that article of information, to the histories which are already published, and be more particular than any other historians have been upon every other great object of attention.

THE PLAN OF THE
COURSE OF LECTURES
ON THE
HISTORY OF ENGLAND.

THE method in which I have thought proper to explain the History of England is, to divide the whole into separate periods, and to digest all the materials relating to each under certain important heads, pretty much in the manner of Gordon's geographical grammar. A regular syllabus need not be given of the whole of this course, because it is not one subject, but a series of subjects, each of which is treated in a similar manner; so that the plan of one period is the same with the plan of any other.

THE reason which determined me to make choice of this method was its distinctness;
and

and the ease with which it may be consulted. If any person want to see the state of arts, agriculture, commerce, &c. for any particular reign, in the general history of England, a great deal of time is often lost in looking for it, or even before one can find whether the author has attended to it or not: whereas, in this method, as every thing is classed under its proper head, it is seen, in a moment, what was the state of any article we are inquiring about in any particular reign. And it is likewise perfectly easy to trace the progress of it, from the earliest to the latest times, without the least confusion or interruption, as the account of every article is kept as unmixed as possible with any thing foreign to it. Thus, it will be equally easy for a student, who has this work before him, to get a clear idea of the state of every thing worth attending to in any reign, in its actual connections with every other object of attention; or, without taking in the whole at once, he may trace the history of any particular article, as of our constitution, arts, laws, language, commerce, &c. in its separate progress.

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BESIDES,

BESIDES, an historian who collects materials for history is less likely to omit any thing of importance, when he has all his heads of inquiry before him, digested in a regular manner; and for want of this method, express or concealed, many important articles are wholly omitted in our largest histories.

ANOTHER important use of a history of England digested in this method, to students, will be its serving as a common place-book of English history, with the principal heads, and the chief materials under each head digested before hand, as a foundation for their own collections, whenever they may have opportunity and leisure to make any.

THIS is, likewise, the best method for a supplement to all our general histories. For this purpose, I have made the detail of political events pretty short; generally an abridgment of Rapin; but the account of every thing relating to the internal state of the nation, I have been able to make much fuller than it is given in any other history.

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As some periods, or reigns, are much shorter than others, it cannot be expected that all the heads I have made use of should occur in every one of them. In a shorter period a more general head is chosen; whereas in larger periods, particularly when any article underwent a remarkable revolution, it will be found branched out into its proper subdivisions. In some reigns many of the articles may not occur at all; but then the state of those articles for that time may be found in the reigns before or after it, where they next occur. For many of the heads do not only contain an account of the state of an article for that particular time, but give a general idea how it stood in former times, and how long it continued in the same state, with a short view of its subsequent changes; before those changes be related in their proper place, with all their causes, circumstances, and consequences.

THE heads which most usually occur in every period, or reign of importance, are the following.

EVENTS.

RELIGION AND CHURCH HISTORY.

GOVERNMENT.

----- CIVIL.

----- MILITARY.

OFFICERS in the Government.

PEERAGE.

PARLIAMENT.

CONSTITUTION, or the balance of power in
the several orders of the state.LAWS, including the general state of Law,
shewing our gradual removal from a state
of barbarism.ADMINISTRATION OF LAW, comprising the
history of the courts of Law.

FEUDAL SYSTEM.

TENURES.

----- MILITARY.

----- SOCCAGE.

FRUITS OF TENURES.

DESCENT OF LANDS.

ALIENATION of land property.

----- involuntary, with the history
of personal execution.

ALIE-

ALIENATION voluntary.
----- testamentary.

ENTAILS.

FORMS OF CONVEYANCE.

CORPORATIONS.

CRIMINAL LAW.

TRIALS.

PUBLIC GRIEVANCES.

SECURITY.

AGRICULTURE.

MINES.

COMMODITIES.

ARTS.

MANUFACTURES.

INLAND TRADE.

FOREIGN COMMERCE.

SHIPPING.

RICHES, LUXURY, &c.

PUBLIC WORKS.

LONDON.

NUMBER OF INHABITANTS.

FOOD.

DRESS.

CONVENIENCES.

378 LECTURES ON THE

CONVENIENCES in houses.

----- cities.

----- roads, &c.

LANGUAGE.

LETTERS.

LEARNING.

EDUCATION.

MANNERS.

SENTIMENTS.

WAR.

----- ARMY.

----- NAVY.

CUSTOMS.

TITLES, EMBLEMS OF ROYALTY, COURT
OFFICERS, &c.

DIVERSIONS.

COIN, AND THE COMPUTATION OF MONEY.

PRICE OF PROVISIONS.

REVENUE.

TAXES, FUNDS, &c.

MISCELLANEOUS EVENTS.

GREAT MEN WHO FLOURISHED IN THE
PERIOD.

FOREIGN EVENTS.

BESIDES

BESIDES these titles, which occur in almost every reign, there are others which are convenient only in particular periods. And, to prevent confusion, every occasional article is classed under its proper head, though it occur ever so seldom, or but once in the whole history. The occasional heads are such as these. NAME. ORIGIN. DISTRIBUTION OF LANDS. SUCCESSION TO THE CROWN. PERSONS. IRELAND. SCOTLAND, &c. &c.

AT the end of every distinct period, it is useful to exhibit to the students of English history a view of the state of empires from that period, in the CHART OF HISTORY; and, in the CHART OF BIOGRAPHY, the state of important lives for the same. But to exhibit the state of history in this mechanical manner to the most perfection, the chart of history must be drawn over again, upon a new and a more perfect plan. Time must be represented in it as flowing uniformly, in the same direction, and with the same velocity with which it is made to flow in the chart of

biography. The lecturer should, by all means, draw one out in this manner for the use of his class. The chart of history already published is excellent for the first production of the kind, but will make a false impression upon the imagination, and mislead the conception of young persons, if it be not reformed in the manner here described.

N. B. SINCE the first edition of this *Essay* I have published *A New Chart of History*, with the improvements here mentioned, and a *book* explaining it, and containing an epitome of all the considerable empires and states in the world. It corresponds exactly to the *Chart of Biography*, and is of the same size with it.

T H E
INTRODUCTORY ADDRESS
T O T H E
COURSE OF LECTURES
O N T H E
LAWS OF ENGLAND.

GENTLEMEN,

MAN is a being endowed with various powers, by which he is fitted for extensive connections, and, consequently, for various and extensive obligations. Moreover, the greater perfection we attain to, that is, the more we rise above the brutes, and the more exalted happiness we are capable of, the more complex, we may truly say, doth our internal frame grow; and, at the same time, the more extensive, and the more intimate
are

are the connections we are capable of forming with other beings. Consequently, the more important is our conduct in so critical a situation, and the more attentive doth it behove us to be to every circumstance belonging to it.

It is our great happiness and advantage, that, complex as our situation in life is, we have faculties capable of comprehending it in all its important relations, and of deriving the greatest benefit from it. But still these great advantages we cannot reap, unless we carefully consider our situation, and sedulously endeavour to accommodate ourselves to it.

If we consider any particular station in life, as that of a magistrate, a physician, a general, &c. we shall immediately see, that it is impossible either to discharge the duties, or enjoy the advantages of it, without thoroughly understanding it. And this maxim is equally true, whether it be applied to those situations which are peculiar to some men,
or

or to those which are common to great numbers of mankind, or even to the whole human race. Nay, the more comprehensive is the capacity in which we view ourselves, *i. e.* the greater number of our fellow-creatures we see in the same situation with ourselves, the more important are the duties which result from that situation, and the more it behoves us to study and attend to them. Thus the duties incumbent on us as men, and which oblige the whole human race, are the great duties of social morality, the violation of which is a crime of the most heinous nature, and has the most fatal consequences. For the same reason, the duties which we owe to the community of which we are members are greater, and a violation of them draws after it more dreadful consequences, than a neglect of the duties of more contracted and private connections: as these are of more importance, and stronger obligation than the duties which, moralists say, we owe only to ourselves.

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To apply these observations to the purpose for which I have introduced them. We find ourselves members of a civil society, in which our situation obliges us to have a constant intercourse with great numbers of our fellow-creatures, and the rules of this intercourse were established long before we came into the world. Moreover, the nature of things is such, that there is a necessity of obliging every member of the state to conform to the pre-established rules of it, whether he approve of them or not, or even whether he know them or not. And in such an advanced and highly improved state of society, as that to which the inhabitants of Great-Britain are arrived, these rules or laws must be very numerous and complex: also, many of them must needs be very arbitrary, as well as complex, or such as no person could conjecture by his own reason a priori, were the cases proposed to him. Many of our laws, likewise, took their rise from situations which now no longer exist: so that they cannot be properly understood without a review of the preceding

preceding state and constitution of the country. On several accounts, therefore, we may naturally imagine, it must require much study and application to understand a situation so complex as ours, and to know even the general rules by which our conduct must be governed; in order to prevent this large society of which we are members from being thrown into confusion.

It may be said, that there is in the country a set of men, whose profession it is to understand the laws, and to assist others in complying with the forms of them. But, besides that no man of common prudence would chuse implicitly to trust himself and his property in the hands of any set of men whatever, if he could possibly acquire lights sufficient to direct his own conduct; how many situations are there, in which a man may be necessarily obliged to act wholly unprovided with any assistance, and yet, where his observation of, perhaps, some arbitrary forms will be necessary to secure himself, or
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to make an effectual provision for those persons who are most dear to him; as is remarkably the case with respect to wills.

AND if it be of importance to understand the laws of our country with respect to our own conduct, and the inconveniences we may bring upon ourselves by our ignorance of them, of much more importance is this knowledge to those persons whose fortune, and whose station in life, give them any degree of influence over their fellow-subjects, and who may laudably indulge the ambition which their fortune, family, and connections inspire, of appearing in the character of magistrates, or legislators in the state; to have a voice in its councils, and to be concerned in enacting and repealing its laws, and in regulating its whole internal policy. It requires no words to show, how absolutely unqualified is the man of mere wealth and rank in life to fill these important stations, without a knowledge of those laws, and of that constitution of his country, of which he is appointed
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the guardian. It is evidently as preposterous, as for a physician to undertake to prescribe medicines without knowing the structure of the human body, and the manner in which medicines operate upon it.

INDEED, it is more than to be feared, that our excellent constitution itself has already been a great sufferer by the ignorance of those who have tampered with it. Had its laws been thoroughly understood by all persons concerned in the making and administration of them, it would, at this time, have been a far more uniform and perfect scheme of policy than it is. Dr. Blackstone has justly observed, that “ the general incapacity even of
 “ our best juries of deciding, with any tolerable propriety, in those points of law in
 “ which they are required to decide, has
 “ greatly debased their authority, and has
 “ unavoidably thrown more power into the
 “ hands of its judges, to direct, to controul,
 “ and reverse their verdicts, than perhaps the
 “ constitution intended.” And it is a just complaint, that the excellent symmetry of
 our

our laws has been greatly injured by injudicious acts of parliament. As the same excellent author observes, "Almost all the
" perplexed questions, almost all the nice-
" ties, intricacies, and delays, which have
" sometimes disgraced the English, as well
" as other courts of justice, are owing origi-
" nally, not to the common-law itself, but
" to the innovations which have been made
" in it by acts of parliament, loaden (as Coke
" expresses it) with provisos, and additions,
" and many times on a sudden penned, and
" corrected, by men of none or very little
" judgment in law."

It is universally esteemed the disgrace of the English nation, that the gentlemen and scholars of it are generally so shamefully ignorant of that constitution which is their greatest national glory, and which is regarded with admiration and envy by all foreigners. And not only doth this ignorance expose our nobility and gentry to the contempt of foreigners, when they are upon their travels; but it absolutely unfits them for reaping the
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proper fruits of travel. The proper advantage of travel in a political view, it is universally allowed, must arise from comparing the constitution, laws, and customs of foreign nations with those of our own: but how can this comparison be made, or any judgment formed of the constitution and laws of other countries with respect to our own, when that constitution, and those laws with which they are to be compared, are unknown?

It may seem, indeed, to be a matter of indifference, which of two things to be compared be known the first; but in this case, I apprehend, the difference is very great. Nay, in fact, it is only one of them, viz. the constitution of our own country, that can be known first. At home, a young gentleman has a better opportunity of procuring assistance in these studies: he may more easily be shown the several springs in the machine of government, with what it is that puts them in motion, and what it is that is most liable to obstruct their motions; but abroad, let a

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gentleman take whom he pleases as a tutor in his travels, as both his tutor and himself will be foreigners, his observations must be directed, almost wholly, by his own sagacity. If a gentleman begin his travels wholly unacquainted with the nature of laws and government, he will not know what inquiries to make, or what objects to turn his attention to; and therefore he must almost necessarily return as ignorant as he set out. Whereas, a person who goes abroad properly furnished with a knowledge of the nature of government in general, and of the constitution and laws of his own country in particular, will know at once how to conduct his inquiries, and where to get all the intelligence he wants.

AT Rome, every boy was obliged to learn the twelve tables by heart; and, about the time of the conquest, every Englishman of a liberal education, and particularly the clergy, excelled in the knowledge of our municipal laws, whence the common proverb, *Nemo clericus nisi causidicus*. Unfortunately, the
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civil law, upon its reception in the states of Europe, and its introduction into this kingdom, engrossed all the attention of the clergy (many of whom were foreigners, and had acquired a fondness for it, and skill in it, before they were presented with livings in England) and from that time the study of our common law, instead of being made a subject of general and national concern, became the property of a particular profession. But the time is come, Gentlemen, when it is beginning to find its way back again into the seats of learning and polite education. It has already got an establishment at Oxford, and it cannot fail, in time, to recommend itself in every place of truly liberal education.

BESIDES, the study of the constitution and laws of our country; independent of its obligation upon us as members of the society, and personally interested in being acquainted with the rules to which our lives, our liberty, our property, &c. are subject; and independent also of any prospect we may have of

being called to assist in improving or administering those laws, exhibits a scene which justly challenges the attention of a philosopher, and promises him the most rational entertainment. Philosophy and legislation were originally the same study, the regulations of society being justly deemed the most important subject on which the ablest men could employ their best faculties. And no wonder the subjects of government and laws should have been considered as the greatest objects of attention which human life affords, since the happiness of mankind more immediately depends upon them. If it be the province of philosophy to discover the properties of great objects; or, which is the same thing, to discover truths relating to them; and, with respect to things which are in a state of perpetual fluctuation, to trace the causes of their present state, and judge of their progress in futurity; if variety joined with uniformity contribute to recommend a subject to a philosopher, this subject, of laws and government, is a proper field for philosophical speculation.

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IN one respect, indeed, the laws and government of no human society afford so agreeable an object of contemplation as the works of nature, which are contemplated in natural philosophy and astronomy, or as the more abstract sciences of algebra and geometry. In these we find all the variety we can wish, enough to exercise the most exalted faculties, and yet a perfect uniformity reigning through the whole; whereas the constitution and laws of all human societies present too much contrariety and inconsistency. Yet there is so much uniformity in these systems, such a connection of parts, and such a tendency to the same great end in the construction of the several parts of this machine of government, particularly in our constitution, and the tenor of our laws; that, notwithstanding some real inconsistencies, the contemplation of them cannot fail to be highly entertaining to a philosophical mind; especially if the progress of our laws and constitution be attended to, as having arisen from the common principles of human nature, having varied with a natural

tural succession of circumstances, and these, in an almost uninterrupted series, growing more favourable to improvements and to happiness.

To this account of the advantage accruing from this study, I may add, that without a knowledge of the constitution and laws of our country, it is impossible thoroughly to understand the history of it, by which means a studious person would deprive himself of one of the greatest pleasures he can enjoy.

BUT the true reason why the English laws are not more studied by the subjects of the English government, I am sensible, is not because gentlemen and scholars among us do not think themselves interested in the study of them, or that they apprehend the subject would not be pleasing, provided they could once thoroughly understand it, but they are discouraged by the great difficulties attending the study. Indeed, it has not been with this as with other sciences. In them
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the distribution of the subjects, and the method of teaching have generally improved with the enlargement of the science itself; whereas, in this case, the subject was actually grown beyond measure complex almost before any person ever thought of reducing it into method. And the attempts which have hitherto been made to methodize the vast body of our laws have not been so effectual, but that there is room for farther improvement. But I flatter myself that I shall find myself less embarrassed than others have been, because I propose to do less than they have done.

ALL I intend, Gentlemen, in the present course of lectures, is to give, what may be called, the outline of the constitution of the English government, to lay down the general maxims and principles of it, and to remove the first obstructions, which lie in the way of this study; in order to encourage and enable you to enter more thoroughly into the subject in your own private researches. My

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business is not to make you lawyers, but to add to the proper accomplishments of gentlemen and scholars. I do not propose to instruct you in the arts of a profession, but to discourse with you upon our laws and government, as an important subject of science, and a branch of real and useful knowledge, without which I cannot help looking upon a liberal education as defective in a most essential part.

To make the plan of this course of lectures more easy to myself, and more intelligible to you, I shall suffer myself to be guided, as much as possible, by the plan of the course you have already attended, on the study of history. You were there shown what are the greatest and most important objects of attention to a reader of history, to a gentleman upon his travels, and, in short, to every person who wishes to be an intelligent and useful member of society. Now, in this course of lectures, I propose to show you what the present state of your own country affords that is most important under each of these heads, acquainting

acquainting you what provision is made in our laws, for securing every object which you have been taught to consider as most valuable in civil society, as your lives, liberties, estates, &c.

I LIKEWISE propose to delineate to you the external form of our government, with respect to its civil, its military, and its ecclesiastical constitution, with the rank and duty of all the officers or magistrates in each of these departments. In short, gentlemen, I shall endeavour to shew you in what kind of a situation divine providence has placed you ; that you may see what rank you yourselves hold in the community of which you are members ; and that, knowing what your place in the society is, you may know what is your duty, and what are your expectations.

A SYLLABUS OF A
COURSE OF LECTURES
 ON THE
Constitution and Laws of England.

THE GENERAL DIVISION OF THE
 SUBJECT.

TO exhibit as distinct a view as possible of the whole state of this country, I shall first consider its CIVIL, and then its ECCLESIASTICAL constitution and laws. In laying down what relates to the civil state of the kingdom, I shall be guided by a view to the great objects of all civil policy; relating, in the first place, those institutions which tend to make us HAPPY, and consequently POPULOUS at home; then those which tend to make us FORMIDABLE abroad, and lastly show the manner in which the EXPENCES
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OF OUR GOVERNMENT are defrayed. In explaining the provision there is made, in our constitution and laws, for securing the internal peace and happiness of the state, I shall consider, I. The LEGISLATIVE power of the state. II. The EXECUTIVE power. III. The LAWS of the state. IV. The METHOD OF PROCEEDING IN THE COURTS, in order to obtain the benefit of the laws. When I consider the laws of the state, I shall, in the first place, explain those regulations which are of a PUBLIC or more general nature; and then the mutual obligations of INDIVIDUALS to one another. Under the former of these heads, I shall place those laws which have for their immediate object the preservation of the government itself, those which relate to trade and commerce, and to public conveniences of various kinds. Under the latter head I shall shew the provision which our laws have made to guard our lives, limbs, liberty, reputation, and property, real and personal; also those which relate to the commerce of the sexes, and the domestic relations.

After

After exhibiting the state of the laws respecting natives, I shall consider how they regard ALIENS; and when every thing relating to law has been discussed, the business of EQUITY will be explained.

BEFORE any part of this scheme be entered upon, it will be convenient to lay down the general DIVISION OF THE COUNTRY, and a description of the several ORDERS OF MEN in it.

THE CONTENTS OF EACH PARTICULAR LECTURE.

LECTURE I. **D**IVISION OF THE COUNTRY, AND OF THE PEOPLE. Counties. Hundreds. Tythings. Dioceses. Parishes. THE KING, AND THE ORDER OF HIS COURT. Order of succession to the crown. Style, and ceremonies in attending upon him. Title. THREEFOLD ORDER OF THE BRITISH COURT. CIVIL order. The Lord Steward. His jurisdiction and court. Officers under him. The MILITARY order. The band of gentlemen pensioners. Their captain, and

and the officers under him. Yeomen of the guard. Troops of the household. The horse and foot guards. The ECCLESIASTICAL order of the court. The chapel royal, and its dean. The sub-dean, twelve priests, and chapel clerk, &c. Household Days, Christmas, Easter, Whitsunday, and all Saints, with the ceremonies peculiar to each. Chaplains in ordinary. The king's closet, and the clerk of it. The king's almonry. The Lord Almoner. Ceremonies on Thursday in Passion-week. The civil-list revenue.

LECTURE II. THE queen consort, her rank and privileges. Queen dowager. The prerogative of the King's eldest son, the Prince of Wales. The younger branches of the royal family. The NOBILITY. Peers by creation, descent, and prescription. Dukes. Marquises. Earls. Viscounts. Barons. Their antiquity, ancient and present state, &c. Titles and honours common to all the nobility; or peculiar to some of them, or to their sons. Order of precedence among the nobility and their sons. The privileges of English peers.

LECTURE III. OF the English GENTRY. Baronets. Knights-Bachelors. Knights-ban-
rets.

rets. Esquires. Gentlemen. Of the COMMON-ALTY. Yeomen. A general view of the privileges of the English commonalty. Of the order of the Garter. Its origin, officers, &c. Knights of the Bath. The office of Earl-Marshal. The antiquity and use of coat-armour. The kings at arms. Garter. Clarencieux. Norroy. Their several offices. The six English heralds and the Brunswick herald. The pursuivants.

LECTURE IV. OF the supreme LEGISLATIVE power in the state, as lodged in the king and the two houses of PARLIAMENT. The members of these houses for England and Scotland. Their qualifications, and those of the electors. Ancient state of national representation in the English parliament. Who may not sit in parliament, in consequence of acts which have passed since the revolution. Laws relating to bribery and corruption in the election of members of parliament. Method of summons. The power of each member. Laws and customs of parliament. Freedom of speech in the house. Privileges of members out of the house. Restrictions which have been put upon these privileges, with respect to members who are criminals or debtors. The peculiar privileges

vileges of the Lords, as members of the house of Lords. The prerogatives of each of the two houses. The manner in which bills are usually passed. Adjourning, proroguing, and dissolving the parliament. The speaker of the house of Lords, and other officers belonging to it, as the clerk of the crown, clerk of parliament, and usher of the black rod, &c. The speaker of the house of Commons. The nature and antiquity of his office. The officers of the house. Oaths to be taken by the members. The grand committee, and other committees of the house. Order of speaking to bills, &c. Method of promulgating the acts.

LECTURE V. OF the supreme EXECUTIVE power of the state. The power and prerogatives of the KING, in domestic and foreign affairs. In what sense he is the fountain of justice, of honour, of office, and of privilege, and the arbiter of domestic commerce. Of the instruments by which the power of the king is exerted. The king's PRIVY COUNCIL. How the members are chosen, and removed. The oath of the members. Method of conducting debates; ancient and present power of the council. The president of the council.

council. The cabinet council. The two principal secretaries of state. Their antiquity, ancient and present power. Their joint and separate office. The signet-office. The paper-office. The office of Privy Seal. The great seal of the kingdom. The LORD CHANCELLOR as keeper of it. The order in which grants, &c. pass the several offices, before they come to the great seal.

LECTURE VI. THE power of administering the law. The nature of COURTS OF JUSTICE. Courts of record, and not of record. The office of Judge. Serjeants. Barristers. Registers, &c. Attorneys at law. The king's attorney-general. Solicitor-general. The separate power of the houses of Lords and Commons, as courts of justice. The court of CHANCERY. Its twofold jurisdiction. The ordinary or legal court, and the business of it. The court of equity. A general view of the nature of it, and of the causes that come before it. The twelve masters of chancery under the Lord High Chancellor. The master of the rolls.

LECTURE VII. OF the court of King's-bench. Antiquity of it. The Lord chief justice of England, and the three other judges or jurisdiction

tices of the king's bench. The extent of its authority. Its power over inferior courts. The division of the court of King's-bench into the crown-side and plea-side. Of the court of COMMON PLEAS. The Lord Chief Justice of the Common Pleas, and the business of this court. Officers belonging to it. Of the court of EXCHEQUER. When erected. The two parts of the Exchequer. The two-fold jurisdiction of the judicial part of it. The court of Equity in Exchequer. The Barons of Exchequer. The cursitor baron, and other officers. What business is usually done in the court of Exchequer, and the form of proceeding in it. The four terms in which the three courts mentioned in this lecture are open, Hilary, Easter, Trinity, and Michaelmas.

LECTURE VIII. OF the INFERIOR COURTS OF JUSTICE. The court of ASSIZES. The circuits. The commissions of the judges, and the extent of their power. The QUARTER SESSIONS. The business done there. Who are obliged to attend them. The PETTY SESSIONS. Of the TURN, the power of the sheriff in it formerly. The COUNTY-COURTS, when their power was reduced. What business is now done in them. The HUNDRED

COURTS. Their ancient and present state. **COURTS LEET.** The original design of them, ancient and present state, &c.

LECTURE IX. COURTS OF PARTICULAR AND LIMITED JURISDICTION. The counties palatine. The duchy of Lancaster. The counties corporate. The courts of the cinque-ports. The Lord-warden of the cinque-ports. The reasons for the ancient privileges of the cinque-ports. The stannary courts. The court of the mayor of the staple. Of the law-merchant. The courts of the city of London. The extent of their jurisdiction and the officers who preside in them. The courts of the universities of Oxford and Cambridge. Courts of conscience. Courts-baron, and courts of ancient demesne, their ancient and present state. Of the forest-laws. Officers in the forests. Justices in Eyre. Regarder. Verderers, &c. The courts of woodmote, swainmote, and the courts of chief justice in the forest. Ancient and present state of the forest laws and courts. General remarks on the state of jurisdiction in England.

LECTURE X. OF THE MAGISTRATES WHO ACT IN AN OFFICIAL CAPACITY, in the administration

tion of the laws. Sheriffs. How nominated. Their judicial and ministerial power. Officers under them. How far they are accountable for the conduct of these inferior officers. Bailiffs. Bailiffs of hundreds, and special bailiffs. Jailers. Justices of the peace. When instituted. Their joint and separate power. Coroners. The manner of taking an inquest. Treasurers of counties. Origin and power of constables. Other officers similar to constables. Penalties for negligence or oppression by public officers in the administration of justice.

LECTURE XI. Of the several denominations of laws used in England. Common law and statute law. Equity. Foreign laws admitted in England. Use of the civil law. Of the canon law. Of the laws and the administration of them in Scotland, Ireland, Wales, Isle of Man, Jersey, Guernsey. LAWS OF A PUBLIC NATURE, and first of those laws which have for their immediate object the preservation of the government itself. Of the laws concerning TREASON. The statute of Edward the Third explained. Of trials for high treason. Punishment. Who may be guilty of high treason. Other offences respecting the king's

person, palaces, &c. Of riots. The power of the sheriff, &c. to suppress riots. Of the late acts concerning riots. Routs. Going armed with dangerous weapons. Threatning letters. An affray.

LECTURE XII. OF THE LAWS WHICH RESPECT PUBLIC TRADE AND COMMERCE. The regulation of fairs and markets, ancient state of markets. The court of pie-powders. Of toll. In what circumstances sale in open markets does or does not alter the property of things sold. The clerk of the market. The laws concerning forestalling, regrating, and engrossing, and also concerning monopolies. Of apprentices. The mutual obligations of them and of their masters, and their respective remedies for ill usage. Poor apprentices. The provision that is made by our laws to keep arts and trades within the country. What materials of our manufactures are forbidden to be exported. Laws to prevent smuggling.

LECTURE XIII. REGULATIONS concerning the coin. What coin is current. Laws to prevent counterfeiting, impairing, or defacing the coin. Regulations of weights and measures. Laws concerning BANKRUPTCY. Who may be bankrupts.

rupts. Method of issuing out a commission of bankruptcy. Power of the commissioners. Assignees. Provision for bankrupts. Punishment of fraudulent bankruptcy. The famous navigation-act. The post-office, its origin, and present state. An account of the establishment and present state of all the most considerable trading companies in England, and their respective legal privileges. The East-India company. The Turkey company. The society of merchants-adventurers. Russia company. East-land company. The African trade. Of the board of trade. Of foreign consuls;

LECTURE XIV. LAWS providing for the public health. Selling unwholesome provisions. Promoting the plague. Laws concerning several other matters of public convenience. Of the highways. Surveyors of the highways. Penalties for obstructing or damaging them. Provision for the poor of the kingdom. How they were maintained before the reign of Queen Elizabeth, and how since. Overseers of the poor. Who may be compelled to provide for their poor relations. Of settlements. Of the interference of justices of the peace in appointing provision for poor persons

who apply to them. Houses for the reception of the poor, and for obliging them to work. Houses of correction for the dissolute poor. Who may be sent to them, and compelled to hard labour. Officers in these houses.

LECTURE XV. LAWS RELATING TO THE CONDUCT AND MUTUAL OBLIGATION OF INDIVIDUALS IN THE SOCIETY. The provision that is made in our laws for securing men's lives. Self-murder. Penalty. Murder. In what circumstances a death will be deemed to be murder. Duelling. Killing officers of justice. Of manslaughter. The statute concerning stabbing. Of chance medley. Death per infortunium. Deodands. Se defendendo. Cases of justifiable homicide.

LECTURE XVI. Of the provision which is made in our laws for the safety of our limbs. The laws concerning maiming and disfiguring. Of battery and assault. Laws in favour of personal liberty. Of kidnapping. Laws relating to the writ of habeas corpus, particularly that made in the reign of Charles II. Unlawful imprisonment. Laws which tend to secure men's reputation. Actions of the case for words. Laws concerning libels. Observations on them.

LECTURE XVII. THE care which our laws have taken of OUR PROPERTY, real and personal. Previous definitions of terms respecting estates in land. Of the TENURES by which estates are held. Origin of tenures. Tenure by military service, with its ancient varieties. Soccage estates, and their progress. Villenage. Ancient and present state of that tenure. Modern copyholders. Of manors and honors, with the demesnes, waste, services, court, and officers belonging to a manor.

LECTURE XVIII. ESTATES held by copy of court roll. Fines due upon them. Method of alienating them. Privileged villenage, or villan-soccage in lands of ancient demesne. Origin of their privileges. Frankalmoin. DIVISION OF ESTATES ACCORDING TO THEIR QUANTITY OF INTEREST. Freehold, and less than freehold. Fee simple, what words in grants constitute it. Lands in abbeyance. Estates for life. Properties of all uncertain estates. What these tenants may do without committing waste.

LECTURE XIX. ORIGIN of modern fee-tail. General and special. What may be intailed. Various methods which have from time to time been used to cut off intailed estates, ESTATES

LESS THAN FREEHOLD. Estates of years. Estates at will. Estates at sufferance. Of conditional estates.

LECTURE XX. Of estates in gage. Life-gage. Mortgage. Case of several mortgages upon the same estate. Estates in expectancy. Remainders. What are essential to them, and who are capable of them. Remainders vested or contingent. Method of conveyancing to prevent disappointing contingent estates. An executory devise. Reversions. Less estates merged in greater.

LECTURE XXI. Of estates with respect to THE NUMBER AND CONNECTION OF TENANTS. Estates in jointenancy. Coparceners. Estates in common. The statute of partition. The right of survivorship in all the above-mentioned estates, and other properties of them.

LECTURE XXII. OF TITLES TO ESTATES, viz. by descent, or by purchase. Of the degrees of consanguinity, lineal and collateral. Different methods of computing those degrees in different laws. The eight rules of descent, or canons of inheritance from Dr. Blackstone explained. Gavelkind. Burrough English, &c. Who are incapable

capable of being heirs. Heirlooms. How the heir is favoured by the laws of England.

LECTURE XXIII. Of estates acquired by purchase in its largest sense. Different properties of estates by descent, and estates by purchase. What right in lands may at this day be acquired by occupancy. In what cases the property of lands may be transferred by forfeiture. Crimes which occasion forfeiture. Alienations of mortmain. Origin and progress of the statutes in mortmain. Alienation to aliens. Of waste occasioning forfeiture.

LECTURE XXIV. OF VOLUNTARY ALIENATION as made by deed, by matter of record, and by special custom. Of the nature of deeds in general. Deeds indented and deeds poll. Their several essential parts. What deeds are void. Deeds which convey real property, or CONVEYANCES, either by common law or by statute. Conveyances by common law, original and primary, or derivative and secondary. Original conveyances, viz. feoffments, gifts, grants, leases, exchanges, and partitions. Of feoffments. Livery and Seisin. Livery in deed, and livery in law. Of entry.

LECTURE XXV. DEEDS of gift of lands entailed. Difference between gifts and grants. What words make them. Who may make them. Of the attornment of tenants. Statutes relating to it. Of leases. For how long they may be made without writing. Obligation to repairs. Of what things leases may be made. A deed of exchange. What words make it, and what is necessary to its validity. A deed of partition. Of derivative conveyances, viz. releases, confirmations, surrenders, assignments, and revocations. A deed by release. By what words it is made. Of a general release. A deed of confirmation. The forms and effect of it.

LECTURE XXVI. A DEED of surrender. Who may make it. A surrender by operation of law. The statute of Charles II. concerning the necessity of writing, in order to assign, grant, or surrender estates. A deed of assignment. In what cases it is usually made, and by what words. To whom assignments may be made. What can, and what cannot be assigned. A deed of revocation. In what it differs from a defeasance. What things are revocable. Of conveyances by statutes. The statute of uses of Henry VIII. The occasion and operation of it.

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LECTURE XXVII. OF a covenant to stand seized to uses. By whom and on what consideration it may be made. Various kinds of uses. Uses at common law. A deed of bargain and sale. What words create it. How its operation depends upon the statute of uses. What deeds of bargain and sale may be enrolled, and within what time. Method of computing time at common law. A deed of lease and release. The nature of it, and its dependance upon the statute of uses.

LECTURE XXVIII. OF ALIENATION BY MATTER OF RECORD. Private acts of parliament: The King's grants. Of fines. Original of this method of conveyancing. Who are bound by fines. Where they may be acknowledged. The parts of a fine. Fines with and without proclamations. The time allowed to enter a claim against a fine. The uses of a fine. Of a common recovery. The nature of this conveyance. The force of it. The parties to a recovery, viz. the demandant, tenant, and vouchee. Recoveries with double or treble vouchers. Uses of them. In what cases recoveries are void, and in what cases they are felony. After what time all common recoveries

coveries are valid. Where they may be suffered. Of deeds to lead to uses, and deeds to declare uses.

LECTURE XXIX. OF incorporeal hereditaments, viz. common, ways, offices, franchises, corodies, annuities, and rents. Of common. Different kinds of it. Common in gross, appendant, appurtenant, and common because of neighbourhood, with their several properties. Common of estovers, of piscary, and of turbary. Of ways. Private and common ways. Who are to repair them. Of offices. What offices cannot be granted to heirs, or in reversion. Offices by common law and by statute, with their difference. What offices may be exercised by deputy and what not. What offices may be discharged by the grantor. Difference between public and private offices.

LECTURE XXX. OF FRANCHISES. A forest. A purlieu. A chace. A park. A warren. Their different obligations and privileges. Seizing the goods and chattels of felons. Treasure-trove. Waifs. Strays. Wreck. And of jetsam, flotsam, and ligan. Statute of Edward I. concerning wrecks. What franchises may be supported by record, and how they may be forfeited. Of corodies.

dies. What they were anciently. Difference between corodies and pensions.

LECTURE XXXI. Of annuities. Kinds of them. Of rents. Rent-service. Rent-charge. Rent-seck. How rents may be recovered in a variety of cases. The statute of George II. concerning rents out of lands. Of prescription, as giving a title to incorporeal hereditaments. The difference between prescription, custom, and usage. What is capable of being prescribed to. What prescriptions are extinguished by unity of possession.

LECTURE XXXII. OF THE INJURIES WHICH MAY BE DONE TO REAL PROPERTY, and the remedies against those injuries, comprehending ouster, trespass, nuisance, waste, subtraction, and disturbance. Of ouster from freeholds and from chattels real. Ouster from freeholds, effected by abatement, intrusion, disseizin, discontinuance, and de-forcement. Their distinctions, and the rules of law respecting each of them. The remedies for all these kinds of ouster, viz. by actual entry, action possessory, and by writ of right. How entry is made. In person or by proxy. Writ of forcible entry.

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LECTURE XXXIII. OF possessory actions, viz. writ of entry and writ of assize. Different degrees within which the writ of entry lies. What things put the writ of entry without the degrees. Title of entry. Writ of assize. Origin of the term. Assize of mordancestor and assize of nouvel disseisin, with the rules respecting each. Of the writ of right. The writ of formedon in its three kinds. The writ of right patent, and of right close. The writ of ejectione firmæ, for an estate for years. How the forms of proceeding on this writ have been extended since the fourteenth of Henry VII. The manner of proceeding in trying titles to estates in this process, and the rules of law respecting it. Method of remedy, when the king or his grant is ousted. Writ of quo warranto. Writ of mandamus for refusal to admit, or for wrongful removal of an officer.

LECTURE XXXIV. OF trespass. What remedy the law affords. How far a man may relieve himself. Private nuisances. What are such, and what are not. Who may have an assize of nuisance to remove it, and who can only have an action of the case to recover damages. How far a person may relieve himself in this case, Of waste.

waste. Different remedies in different cases. What actions will be deemed waste in a variety of cases. Of subtraction of services, and the remedy. Who may, and who may not distrain. Of what things a distress may be taken, and how they may be disposed of. Laws restraining the rigour of distress. Act to prevent tenants from conveying away their goods, in order to prevent their being distrained. Operations of the writ of cessavit, and of the writ of right sur le disclaimer. Of disturbance.

LECTURE XXXV. Of the provision which our laws have made to secure that part of our property which is termed THINGS PERSONAL OR GOODS. How a title to them may be acquired or lost. Occupancy. Difference between the laws of descent in land estates and in personalty. In what manner the goods of intestates were distributed formerly, and at present. What will amount to a gift of goods. What remedy the law affords when our goods are taken from us. Of larceny. Grand and petty larceny. Different punishments. How the administration of the law softens the severity of them. Difference between this crime and breach of trust. In what cases a servant may be guilty of larceny.

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LECTURE XXXVI. THE care which our laws have taken of some of the more valuable kinds of our property. The variety of acts which have been made to prevent horse-stealing, and in what cases a person may recover his horse. Laws relating to sheep-stealing. Reward for apprehending and convicting such offenders. The penalty for stealing linen from the whitening grounds, and woollen cloth from the tenters. Malicious killing or destroying cattle of any kind in the night time, Malicious maiming of cattle, destroying plantations of trees, or throwing down inclosures. Within what time such offenders must be prosecuted, Malicious burning in the night-time any rick or stack of corn, hay or grain, barn or outhouses.

LECTURE XXXVII. Of the crime properly called ROBBERY, and the penalty. Robbery on the highway. Taking in deed, and taking in law. Robbery committed by several in a gang. The obligation of the hundred to answer robberies committed on the highway. The case of a receiver of the taxes being robbed. Reward for apprehending a highwayman. Larceny committed with and without a person's knowledge. The care which our laws have taken of our habitations. Privileges of a dwelling-house, as an asylum. Malicious

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